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THE

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CONTAINING

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American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1855.

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THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE year which has just closed, will be memorable in the history of our race. Hereafter it will be said, "In 1854, the chief powers in western Europe leagued together for the support of Islamism. Britain and her ancient rival forgot their traditional enmity, in their desire to rescue a Mohammedan state from its Christian invader." What a spectacle have we seen within the last few weeks! A contest of terrific severity for the key of the Euxine, the Gibraltar of the East, between the myriads of Russia, on the one hand, and Protestants, Romanists and Turks, on the other! Once it was "the Cross against the Crescent." Now it is *the Cross shielding the Crescent from the Cross.*

But whereunto are all these things tending? Who will open the books which contain this prophesy? Who will tell us what bounds are appointed to this deadly strife? Are other nations to be drawn into its engulfing vortex? Are other years to be burdened with this great tragedy? The wisdom of this world has no answer. Nor will the Christian speak with confidence in regard to positive and definite results. He cannot say what fortresses will be taken, or what sieges raised; what provinces will be conquered, or what invasions repelled. These are "secret things," which belong not to him. But there is One who "taketh up the isles as a very little thing," in whose sight "the nations are as a drop of a bucket, and are counted as the small dust of the balance." He has set bounds to this bloody war, that it cannot pass. From the beginning, he has foreseen all its issues. "The map of the future" is distinctly in his mind; and none can change it. "Even so, Father, for so it seemed good in thy sight."

Nor is this all. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints

of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." So was it written in ancient time; but "the dream is certain, and the interpretation thereof sure." And is not this Scripture now receiving its fulfillment? Look at our brethren in Western Asia. How quietly and successfully are they prosecuting their work! What vistas of hope and promise open before them! The last barrier to the free course of God's holy word, it may be, is soon to fall. Soon they may read their broad commission with new emotions of joy and thankfulness, "Preach the gospel to *every* creature."

Disciples of Christ! What an honor has God granted you, in permitting you to be a co-worker with him in saving the world! For this cause "the blessing of the Lord" is upon you; "it maketh rich; and he addeth no sorrow." The joys of the missionary are your joys; the triumphs of the missionary are your triumphs. You are brought, moreover, into relations of peculiar interest and endearment to the entire "body" of Christ, "the fullness of him that filleth all in all." You begin to catch the meaning of those words, "One fold," "one Shepherd." You see that not only are English Christians our "fellow-workers unto the kingdom of God" in the Orient; but all who obey the last command of our Emmanuel, are striving together for his present honor and his final enthronement in all the earth. Wherefore strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, "Fear not." "Stand fast in the faith; quit you like men." "Be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts."

AFRICA.

GABOON.

BARAKA.—William Walker, Ira M. Preston, *Missionaries;* Henry A. Ford, *Physician;* Mrs. Jane S. Preston, Miss Olivia Smith.—One native helper.

OLANDEBENK.—(Ikai Station.)—Jacob Best, Epaminondas J. Pierce, *Missionaries;* Mrs. Gertrude Best, Mrs. Susan Pierce.—One native helper.

NENGENENGE.—Albert Bushnell, Hubert P. Herrick, *Missionaries;* Mrs. Lucinda J. Bushnell, Mrs. Julia Herrick.

OUT-STATION.—*Nomba.*—One native helper.

On his way to the mission.—Henry M. Adams, *Missionary.*

In this country.—Mrs. Catharine H. Walker.

This mission has received a very timely accession of laborers within the last twelvemonth. Its three stations are at present fully manned; and Mr. Preston is hoping soon to break ground in the "regions beyond." "There is no barrier to the preaching of the gospel," writes Mr. Herrick, "as far as our knowledge of the country extends; and probably the field is open far beyond."

Among the natives who reside nearest to the Atlantic coast, a change seems to be gradually taking place. Perhaps this was to be expected in the progress of the missionary work; and, though for the present trying, it may be hoped that there will be another and a greater change. The novelty of having white men on the coast, as also of attending public worship, has in some measure passed away. The expectations of worldly advantage, always excited in that portion of the world when a mission is first planted, are seen not to be at once realized. The opposition of the gospel, and of all the instructions of the missionaries, to the habits and passions of the people is better understood; and hence many of them are manifesting a more decided hostility to the presentation of the truth.

Still the missionaries labor in hope, and the truth is believed to be making progress. It is becoming more extensively known, and occupies more of the thoughts of the people. The devotees of superstition are not satisfied with their belief; nor are they at peace with themselves. Three persons were admitted to the church at Baraka in July; and since that time there has been much to encourage the brethren at that station.

ZULUS.

MAPUMULO.—Andrew Abraham, *Missionary;* Mrs. Sarah Abraham.

UMVOTI.—Aldin Grout, *Missionary;* Mrs. Charlotte Grout.

ESIDUMBINI.—Josiah Tyler, *Missionary;* Mrs. Susan Tyler.

UMSUNDUZI.—Lewis Grout, *Missionary;* Mrs. Lydia Grout.

ITAFAMASI.—Vacant.

TABLE MOUNTAIN.—Jacob L. Döhne, *Missionary;* Mrs. Döhne.

INANDA.—Daniel Lindley, *Missionary;* Mrs. Lucy A. Lindley.

UMLAZI.—David Rood, *Missionary;* Mrs. Alvira V. Rood, Mrs. Sarah C. Adams.

IFUMI.—William Ireland, *Missionary;* Mrs. Jane C. Ireland.

AMAHLONGWA.—Vacant.

IFAFA.—Seth B. Stone, *Missionary;* Mrs. Catharine M. Stone.

UMTWALUMI.—Hyman A. Wilder, William Mellen, *Missionaries;* Mrs. Abba Wilder, Mrs. Laurana W. Mellen.

In this country.—Silas McKinney, *Missionary;* Mrs. Fanny N. McKinney, Mrs. Mary S. Marsh.

No reinforcement has been sent to this mission during the year. Mr. Marsh, who went to South Africa in 1848, and was a man greatly beloved by his brethren, died in December, 1853. Two stations, it will be seen, are now vacant; and another laborer is needed at Umlazi. The Prudential Committee are hoping to meet the exigency at an early day.

The year has been one of trial to the faith and patience of the missionaries; but they have not been left without some tokens of the presence and favor of God. Eleven have been added to the churches, professing their faith in Christ; and others are candidates for admission. Some painful cases of apostasy have occurred; and the natives generally seem to feel but little interest in the truths of the gospel. The great mass of the people in Natal, it is said, have heard enough of the Word to understand the way of salvation; but it is feared that they are becoming, for the present, indifferent in regard to it.

The native population in the Natal District, amounting to one hundred and twenty thousand, is increasing both from births and immigration. It is of a healthy, vigorous stock, with no prevalent wasting diseases to retard its growth. Destructive wars between different tribes are prevented by the presence of the English colony, which may have been sent thither in mercy to the natives, and not in judgment. The white population of the district, only about five thousand, is diminishing; and there is no reason to suppose that the black race is to be exterminated, as uncivilized tribes so often are, by civilized white men. Reviewing the history of God's providential dealings, since missionary operations were commenced in that part of the world, it is the conviction of Mr. Lindley that the Head of the church has been working constantly and wonderfully to secure protection and an open field for his servants, and to favor the ultimate evangelization of the people.

EUROPE.

GREECE.

ATHENS.—Jonas King, *Missionary.*

In this country.—Mrs. Anna A. King.

The sentence of exile against Mr. King has been annulled, in a manner honorable alike to the government of Greece and to himself. Various influences, it is supposed, have conspired to bring about this result. The sentiment of the intelligent and candid portion of the Greeks, particularly of the legal profession, was strongly in his favor. Political events concurred to produce a change of feeling among the people at large favorable to Americans. One of Mr. King's distinguished counsel was appointed Minister of Justice. Thus he remains at his post, not on sufferance, but of right; and he is in a position of far greater strength than the one which he held before his prosecution. Many who were bitterly opposed to him, not long since, are now friendly.

The attendance on his preaching has more than doubled, and his influence is increasing. Political agitations do, indeed, occupy the attention of all classes; but results auspicious to the progress of evangelical religion are reported. The whole Bible is now received in all the communal schools of the kingdom; and an edition of ten thousand copies of the New Testament has been authorized by the American Bible Society for these schools and for general circulation. There is much, therefore, in the aspect of Greece that is encouraging.

JEWS.

CONSTANTINOPLE.—William G. Schauffler, *Missionary;* Mrs. Mary R. Schauffler.

SMYRNA.—Homer B. Morgan, Justin W. Parsons, *Missionaries;* Mrs. Susan H. Morgan, Mrs. Catharine Parsons.—One native helper.

THESSALONICA.—One Armenian helper.

In this country.—Edward M. Dodd, *Missionary;* Mrs. Lydia H. Dodd.

The labors of Messrs. Morgan and Parsons have been for the most part preparatory. A small store is already opened for the sale of religious publications; and a school, commenced in May last, may be regarded as quite hopeful. Some progress has been made in effecting an acquaintance with the Jews; and it is hoped that a congregation will be collected at an early day.

The value of Thessalonica as a Jewish station forbids its abandonment; although the effect of its climate on the missionary families has left it for the present with only a native helper. It is believed that more favorable situations may be found for dwellings, and that by removing to a better locality, during the sickly season, health may be preserved. The mission will endeavor, therefore, to cultivate, in the wisest manner, what it regards as a most important and promising portion of the field committed to its care.

Mr. Schauffler's Hebrew Lexicon, nearly completed, is rapidly passing through the press. The work of Bible revision, with a view to a better adaptation of the Hebrew-Spanish translation to the popular mind, occupies much of his time. A translation of the Old Testament into Hebrew-German, which he has long had by him, but which the pressure of other duties has prevented his completing, is to receive a revision from a member of the mission of the Free Church of Scotland, and will be printed in this country by the American Bible Society.

WESTERN ASIA.

ARMENIANS.

BEBEK. (Constantinople.)—Cyrus Hamlin, Elias Riggs, *Missionaries*; Mrs. Harriet M Hamlin, Mrs. Martha J. Riggs.

PERA. (Constantinople.)—Nathan Benjamin, *Missionary*; Mrs. Mary G. Benjamin, Mrs. Sarah C. Hinsdale.

HASS-KEUY. (Constantinople.)—William Goodell, Joel S. Everett, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Seraphina H. Everett, Miss Maria A. West, Miss Melvina Haynes.

KOOM-KAPOO. (Constantinople.)—H. G. O. Dwight, *Missionary*; Mrs. Mary L. Dwight.
Four native preachers and nine native helpers are connected with these stations.

SMYRNA.—Daniel Ladd, *Missionary*; Mrs. Charlotte H. Ladd.—One native helper.

MARASH.—Albert G. Beebee, George A. Perkins, *Missionaries*; Mrs. Sarah J. Beebee, Mrs. Sarah E. Perkins.—One native preacher and one helper.

AINTAB.—Benjamin Schneider, Andrew T. Pratt, M. D., George R. Nutting, *Missionaries*; Mrs. Eliza C. Schneider, Mrs. Sarah F. Pratt.—One native preacher, and five helpers.

CESAREA.—Wilson A. Farnsworth, Jasper N. Ball, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Caroline Ball.—One native helper.

SIVAS.—Benjamin Parsons, Edwin Goodell, *Missionaries*; Mrs. Sarah W. Parsons, Mrs. Catharine J. Goodell.—One native helper.

TOKAT.—Henry J. Van Lennep, *Missionary*; Fayette Jewett, *Physician*; Mrs. Emily B. Van Lennep, Mrs. Mary Ann Jewett.—One native helper.

MARSOVAN.—Edwin E. Bliss, *Missionary*; Mrs. Isabella H. Bliss.—Two native helpers.

TREBIZOND.—Philander O. Powers, *Missionary*; Mrs. Sarah L. Powers.—One native helper.

ERZROOM.—Josiah Peabody, Sanford Richardson, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Rhoda Ann Richardson.—One native helper.

ARABKIR.—William Clark, George Dunmore, *Missionaries*; Mrs. Elizabeth W. Clark, Mrs. Susan Dunmore.—Six native helpers.

OUT-STATIONS.—*Broosa*, one native preacher and two helpers. *Niconedia*, one native preacher and two helpers. *Ada-bazar*, one native preacher and three helpers. *Rodosto*, one native preacher and two helpers. *Adrianople*, one native helper. *Hajikeuy*, one native helper. *Koonoos*, one native preacher and one helper. *Killis*, two native preachers and one helper. *Kessab*, one native preacher and one helper. *Adana*, one native preacher and one helper. *Birejik*, one native preacher and one helper. *Oorfa*, one native preacher and one helper. *Baghchejük*, *Magnesia*, *Ak-hissar*, each one native helper.

In this country.—Thomas P. Johnston, Isaac G. Bliss, Oliver Crane, *Missionaries*; Mrs. Marianne C. Johnston, Mrs. Eunice B. Bliss, Mrs. Marion D. Crane, Mrs. Corinth J. Smith.

Within the past year, Mr. and Mrs. Beebee, Mr. and Mrs. Perkins, Mr. and Mrs. Richardson, Mr. and Mrs. Parsons, Mr. and Mrs. Goodell, have joined this mission; and their stations are already assigned them. The death of Mrs. Nutting, at Aintab, is deeply regretted.

The removal of the press from Smyrna to Constantinople has secured all the advantages that were anticipated. Its issues for the year have amounted to nearly nine millions of pages, of which considerably more than two millions were of the sacred Scriptures. The publication of the Modern Armenian Bible, in one volume with references, translated mostly by Mr. Riggs, marks a new epoch in the history of the Reformation. In various forms the Word of life is going forth among the nations of the East, in its own native home, to effect a regeneration such as physical force and political overturnings can never produce. The seminary at Bebek contains fifty students, ten of whom are Greeks, and seven are in the theological department. The raising up of a well-qualified ministry for the churches in Turkey is an object of intense solicitude to the mission; and the prospect in this regard is certainly encouraging. The girls' boarding school, in its new location on the

Golden Horn, is doing more and more for the female portion of the community, and is opening a wide door of usefulness, especially in that part of Constantinople. In the midst of the alarms and agitations of the times, our brethren in the capital pursue their work in peace and quietness; and the still small voice of the Spirit is making itself heard in many hearts. It was a reasonable anticipation that the war would greatly disturb the movement which the mission seek to promote. Had a general state of anarchy, or an outburst of Mohammedan fanaticism, broken up for a time some or even all of the stations, it would have been a matter of no surprise and no real discouragement. But it is the God of missions, who has permitted this conflict of the nations. Some of his servants he has suffered to fall into the hands of lawless and bloody men; but he has delivered them from danger; and he has allowed no one to be driven from his post.

The field of which Erzroom is the centre has, indeed, been affected unfavorably. As during the last war between Turkey and Russia this city fell into the hands of the latter, it is hoped by the enemies of the truth that it will meet with the same fate in this, and that the Protestants will be exterminated, if they do not renounce their faith. The timid are, therefore, deterred by an apprehension of the worst consequences, if they are known to favor this "heresy." Elsewhere the same influence is felt; but no serious interruption to the regular course of labor has occurred; and the hinderances occasioned by the war have not prevented the year from being, on the whole, one of cheering progress.

It is not for us to foretell what will be the political results of the present contest; but the analogy of the past forbids the fear that what has been done for liberty and righteousness in the East, is now to be all undone. "Whoever else may possess the land," say the brethren of the mission, "we may believe that we shall possess it;" and they are confident that there is a great and glorious work to be done, not only for the Armenians, but also for a people hitherto shut out from the circle of our plans. For this let the church of God be incessant in prayer.

SYRIA.

BEIRUT.—Eli Smith, George B. Whiting, William A. Benton, David M. Wilson, *Missionaries*; George C. Hurter, *Printer*; Mrs. Hetty S. Smith, Mrs. Matilda S. Whiting, Mrs. Elizabeth Hurter, Mrs. Lo-anza S. Benton, Mrs. Eveline Wilson, Miss Sarah Cheney.—One native helper.

ABEIH.—Simeon H. Calhoun, William W. Eddy, William Bird, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Hannah M. Eddy, Mrs. Sarah F. Bird.—Two native helpers.

HASBEIYA AND SIDON.—William M. Thomson, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Thomson, Mrs. Van Dyck.—One native preacher, and one helper.

TRIPOLI.—Horace Foot, *Missionary*; Mrs. Roxana Foot.

ALEPPO.—J. Edwards Ford, *Missionary*; Mrs. Mary E. Ford.—One native helper.

OUT-STATIONS.—*B'hamdun, Kefr-Shima, Rush-aiya, Ibel, Khizem.*

In this country.—Henry A. De Forest, *Physician*; Mrs. Catharine De Forest.

Dr. and Mrs. Van Dyck have returned to their old station, after spending about a year in this country. Dr. and Mrs. De Forest have been obliged to visit the United States for the restoration of their health. Others have suffered from the effects of the climate, or from other causes; still the work of the mission has gone steadily forward. The male and female seminaries are well sustained, and they continue to make their influence felt for good. Other schools give a Christian education to about six hundred pupils. There is an urgent call, however, for a considerable addition to their number.

Mr. Smith's translation of the New Testament into Arabic, the Pentateuch having previously been completed, has advanced more than half through the Second Epistle to the Corinthians. The press is diligently employed, and fully furnished for any work which it may be required to perform, as an auxiliary in the great enterprise of evangelizing the Arab race. A demand has more than once come from Bombay for its issues. The books, it is understood, are wanted for Moslem readers. As these Mohammedans are undoubtedly from the easternmost parts of the Arab world, and the fact of the demand shows that the language of the publications is understood by them, the prospective importance given by it to the operations of the mission press, and especially to the new version of the Bible, can hardly be overestimated.

A portion of the field occupied by this mission is not particularly productive; in other portions, however, the leaven of the gospel is working with power. As elsewhere in Turkey, the war exerts an unfavorable influence to a certain extent; but it is wonderful that thus far it should have had so little disturbing effect, among a people so often in arms against the

government, or engaged in deadly strife amongst themselves. In the region of Hermon, the year has been a time of danger and trial; yet in Hasbeiya, that stronghold of outlaws, where political troubles are sure to be found, if any where, but where the gospel has effected a secure lodgment, an excellent native pastor has proved himself entirely competent to the duties of his post, maintaining his position with courage, and prosecuting his labors with unabated zeal and very pleasing results. At most of the stations progress is reported; while in the district allotted to the Sidon station, a movement has commenced which appears to be one of remarkable promise.

ASSYRIA.

MOSUL.—W. Frederic Williams, Dwight W. Marsh, Henry Lobdell, M. D., *Missionaries;* Mrs. Julia Marsh, Mrs. Lucy C. Lobdell.—Two native helpers.

DIARBEKIR.—Augustus Walker, *Missionary;* David H. Nutting, *Physician;* Mrs. Eliza M. Walker, Mrs. Mary Elizabeth Nutting.—One native helper.

OUT-STATION.—Hainee.—One native helper.

Mr. and Mrs. Dunmore, for reasons growing out of the state of her health, have been transferred to Arabkir. Dr. and Mrs. Nutting have joined the mission within the period under review. The death of Mrs. Williams is deeply lamented by her associates at Mosul.

A distinguishing feature of this mission is the greater degree of intercourse, as compared with other missions in Western and Central Asia, which it is enabled to have with Mohammedans, thereby diffusing among them a knowledge of the true doctrines of the gospel. In the midst of alarms at Mosûl, and of outrages at Diarbekir, even to incessant stonings in the streets, for which unhappily no real redress has been obtained, and against which no efficient protection is afforded by the local authorities, our brethren have dwelt in safety. Mr. and Mrs. Walker, on their way to Aintab, fell into the hands of Koordish robbers; and Dr. Lobdell, on a tour through southern Koordistan to Oroomiah, was also in danger of his life. But the Angel of the Covenant delivered them from their fears.

The situation of the native Protestants has somewhat improved; but such is the venality of the local magistracy, and such its disregard of imperial orders, that they are called to the endurance of many trials for their attachment to the truth. Still the word of the Lord is preached. A blessed work of divine grace has been commenced; and we cannot doubt that it will be carried forward to a successful issue.

NESTORIANS.

OROOMIAH.—Austin H. Wright. M. D., George W. Coan, *Missionaries;* Edward Breath, *Printer;* Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath, Miss Fidelia Fisk, Miss Mary S. Rice, Miss Martha A. Harris.

SEIR.—Justin Perkins, David T. Stoddard, Joseph G. Cochran, *Missionaries;* Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard, Mrs. Deborah W. Cochran, Mrs. Ann Eliza Crane.

GAWAR.—Samuel A. Rhea, *Missionary.*
Ten native preachers and eleven native helpers are at these stations.

OUT-STATIONS.—*Geog Tapa*, *Ardeshai*, *Supergan*, and *Dizza Takha;* a native preacher at each.

In this country.—Mrs. Jerusha E. Stocking.

Mr. Stocking has rested from his labors, having spent seventeen years of faithful service in connection with this mission. More recently, Mr. Crane has been cut down at Gawar, where his loss is severely felt. A physician is urgently needed at that station.

Another of those revivals with which this mission has been so often favored, commenced early in 1854; as the fruit of which a few, it is hoped, have been born into the kingdom of God. The efforts of the papists to proselyte the Nestorians are still carried on with energy, and not without some success. The male seminary is bringing forward a number of pious, efficient and able preachers of the gospel, as well as teachers of schools; and the work both of enlightening and evangelizing the people is obviously making progress. Of more than 1.300 pupils in the free schools, 359 are girls; and there are 48 scholars in the female seminary. Sixteen years ago, the missionaries could hear of but one female who was able to read; and it was a matter of reproach for the sex to learn. All who have graduated from the female seminary, have been more or less engaged in teaching; and several have shown themselves to be excellent instructors.

The brethren in Gawar have been enabled to retain their position, in circumstances which are in many respects more favorable. Owing to the war between Turkey and Russia, most of the troops have been withdrawn from the country around them; and in some mountain districts the Koords have been unusually lawless; but their neighborhood has been quiet. The poor Nestorians, by no means without reasonable ground for fear, have regarded the continued resi-

dence of the missionaries at Memikan both as a proof of comparative safety and as affording protection. They have looked to them also for truthful reports as to the state of the war, and have come to regard them as friends and benefactors. Through the united efforts of the British and American legations at Constantinople, the release of Deacon Tamo has been secured; and it seems to be fully settled that the missionaries have gained a residence in Gawar.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—Robert W. Hume, Samuel B. Fairbank, George Bowen, *Missionaries*: Mrs. Hannah D. Hume.—One native helper.

Two persons have been admitted to the Bombay church on profession. There are three day schools for boys under the care of this mission, and as many for girls; and there is also a boarding school for girls, upon which the blessing of God has obviously rested.

Among all the Mahratta missions there are signs of progress. In the intellectual and moral world, changes are constantly taking place, which seem to be working out the overthrow of superstition, and preparing the way of the Lord. Railroads and electric telegraphs are gradually extending their lines in different directions. The government is opening roads, and digging canals for purposes of irrigation; and cheap postage is expected soon to be introduced. The desire for education is increasing among the natives; and while they are more ready to contribute individually for the support of schools, the government is increasing its grants for this purpose. In regard to female education, the change in the sentiments of the people has been very great. Many of the most prominent natives now subscribe for girls' schools, and send their daughters to them. The native periodical press is becoming more able, more influential, and of a better character. Several papers, begun at different times for the purpose of opposing Christianity, have had a short-lived existence. The mission periodical, the Dnyanodaya, "has a circulation nearly equal to that of all the other Marathi papers put together," and is thought to be exerting a great and happy influence. The statements made by the Bombay mission in regard to the extensive circulation of the Scriptures and religious tracts, chiefly by the agency of colporters, are of peculiar interest. Persons sometimes buy these publications by the quantity to retail, on their own account, for their own profit. Sellers of heathen publications do this; and in some cases, it is said, most of the stock in trade "consists of the prettily got up Christian publications of the mission press."

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Allen Hazen, William P. Barker, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen, Mrs. Lucelia U. Barker, Miss Cynthia Farrar.—Harripunt, Ramkrishnapunt, native preachers; and five other native helpers.

BHINGAR.—Sendol B. Munger, *Missionary*; Mrs. Mary E. Munger.—Two native helpers.

SEROOR.—Lemuel Bissell, *Missionary*; Mrs. Mary E. Bissell.—Two native helpers.

OUT-STATIONS.—*Wudaley, Newasse, Dedgaum.*

Mr. and Mrs. Munger accompanied Dr. Anderson and Rev. A. C. Thompson from Southampton to Bombay. The brethren of this mission have much to encourage them in their labors. There are frequent accessions to the churches; and some of the converts are exerting a very happy influence upon the people around them. Important assistance is rendered by the native helpers, who seem to be worthy of confidence.

The educational department appears to be flourishing. The school for Christian boys, under the care of Mr. Hazen, and one for Christian girls, under Mrs. Ballantine's direction, are reported as doing well. The pupils make commendable progress; and some of them give evidence that they love the truth. The mission would be glad to enlarge their efforts in this line of things, had they teachers of the needed qualifications.

Excursions are made in different directions, from time to time. "I always return from such tours," writes one of the missionaries, "feeling that we must do more for the heathen in this way." Messrs. Ballantine and Hazen devote a part of their time to the preparation of works for the press. The demand for religious publications is increasing.

SATARA.

SATARA.—William Wood, *Missionary*.—Two native helpers.

MAHABULISHWAR. (Malcolm Peth.)—Mrs. Mary L. Graves.

In this country.—Ebenezer Burgess, *Missionary.*

This mission is more enfeebled than it was last year, Mr. Burgess having

been constrained by a proper regard to his health and other considerations to come to the United States; while Mr. Wood's health is far from being good. He calls attention to certain large villages, as affording important openings for out-stations; but there are not laborers on the ground to do even the work at Satara. "Had we three men here," says Mr. Wood, "they would each have a good place ready in which to preach the gospel." The schools, having some hundred and fifty scholars, are exerting more or less influence on the native community.

KOLAPOOR.

KOLAPOOR.—Royal G. Wilder, *Missionary*; Mrs. Eliza J. Wilder.—One native helper.

The prospects of this new mission appear to be favorable. An average Sabbath congregation of one hundred persons is reported. The people listen with the attention of those who have never before heard the gospel; and a few have manifested some interest in the truth. Several months ago five had requested baptism. The first attempts to establish schools at Kolapoor were not particularly encouraging; but the prejudices and fears of the people subsided; and at the close of the year there were five schools, with more than two hundred pupils.

MADRAS.

ROYAPOORUM.—Isaac N. Hurd, *Missionary*.—One native helper.

CHINTADREPETTAH.—Miron Winslow, *Missionary*.—One native helper.

BLACK TOWN.—John Scudder, M. D., *Missionary*.—One native helper.

In this country.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.

Mr. and Mrs. Hunt have been constrained, by the continued ill health of the latter more particularly, to visit the United States. Mrs. Hurd, who was the only female assistant missionary left at Madras, has since been called to her rest. This mission has four places for stated preaching, at two of which the average Sabbath congregations are quite large. A number of persons have been added to its two churches within the last year. In the twelve vernacular schools there are three hundred and twenty male and one hundred and forty-five female pupils; and the high school at Chintadrepettah reports two hundred pupils. English residents have for many years contributed liberally towards the support of these schools. The mission press issued during the year 27,813,246 pages, of which more than 12,000,000 were pages of Scripture.

ARCOT.

WALLAJANUGGUR.—Henry M. Scudder, M. D., *Missionary*; Mrs. Fanny L. Scudder.

ARNEE.—Joseph Scudder, *Missionary*; Mrs. Sarah Ann Scudder.

CHITTOOR.—William W. Scudder, *Missionary*.

The sad bereavement which Mr. W. W. Scudder has suffered, will be described more fully on a subsequent page. The members of this mission have resolved "not to encumber themselves with educational establishments for heathen children and youth," but to have those only which shall "spring out of the necessities of such communities as may be proselyted to the Christian faith." Having adopted this plan, they intend to give themselves more exclusively to the preaching of the Word, and the distribution of books and tracts.

MADURA.

MADURA EAST.—John Rendall, *Missionary*; Charles S. Shelton, *Physician*; Mrs. Jane B. Rendall, Mrs. Henrietta M. Shelton.—Six native helpers.

MADURA FORT.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy.—Eight native helpers.

DINDIGUL EAST.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Eight native helpers.

DINDIGUL WEST.—John E. Chandler, *Missionary*: Mrs. Charlotte H. Chandler.—Twelve native helpers.

PERIACOOLUM.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Nine native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth C. Herrick.—One native preacher, and ten native helpers.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—Four native teachers.

MANDAHASALIE.—Horace S. Taylor, *Missionary*: Mrs. Martha E. Taylor.—One native preacher, and fourteen native helpers.

TIRUPOOVANUM.—Charles Little, *Missionary*; Mrs. Susan R. Little.—One native helper.

SIVAGUNGA.—In charge of Mr. Chandler.—Six native helpers.

In this country.—George W. McMillan, George Ford, *Missionaries*; Mrs. Rebecca N. McMillan, Mrs. Ann Jennett Ford.

There are urgent reasons for sending more laborers to this large and promising field. The work to be performed is far beyond the strength of the present missionary force; and even this is diminishing rather than the contrary. Mr. and Mrs. McMillan have returned to this country for the restoration of their health.

The village congregations, under the

care of the mission, have increased within the past twelvemonth. These open to the missionaries and native Christians a wide and effectual door. The number of persons now connected with these congregations, reported as "people under instruction," exceeds four thousand. In fifty-five free schools there are now 1,200 pupils; in the English school at Madura Fort, 128; in the seminary at Pasumalie, 33; and in four boarding schools, 111. Nine churches report 443 members, of whom 122 were received during the past year; and the brethren speak of a religious interest among the village congregations connected with nearly or quite all of the stations. This field is certainly one of great interest to the friends of missions.

CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary.*—Five native helpers.

BATTICOTTA.—William W. Howland, Eurotas P. Hastings, *Missionaries;* Samuel F. Green, *Physician;* Mrs. Susan R. Howland, Mrs. Anna Hastings. Seth Payson, Native Preacher; and ten native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary;* Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Nathaniel Niles, Native Preacher; and six native helpers.

MANEPY.—Daniel Poor, *Missionary;* Thomas S. Burnell, *Printer;* Mrs. Anna K. Poor, Mrs. Martha Burnell.—Six native helpers.

PANDITERIPO.—John C. Smith, *Missionary;* Mrs. Mary Smith.—Four native helpers.

CHAVAGACHERRY.—Marshall D. Sanders, *Missionary;* Mrs. Georgiana Sanders.—Four native helpers.

OODOOPITTY.—Nathan L. Lord, *Missionary;* Mrs. Laura W. Lord.—Three native helpers.

VARANY.—One native helper.

OUT-STATIONS.—*Caradive, Valany, Poongerdive, Kaits, Atchooraley.*

In this country.—Cyrus T. Mills, *Missionary;* Mrs. Susan C. Mills.

Mr. and Mrs. Hoisington, satisfied that there is no reasonable prospect of their being able to labor again in Ceylon, have been released from their connection with the Board. The health of Mrs. Mills having failed, she and her husband have returned to the United States. No striking changes have occurred in the character and prospects of the work which our Ceylon brethren have in charge. To the mission churches, which now embrace 395 members, 23 were added last year by profession. There are 4,028 pupils in 83 day schools, 93 in the Batticotta seminary, and 85 in the female boarding school at Oodooville. The issues of the press have been only 1,595,000, less than those of any previous year.

EASTERN ASIA.

CANTON.

CANTON.—Daniel Vrooman, *Missionary;* Samuel W. Bonney, *Licensed Preacher;* S. Wells Williams, LL. D., *Printer;* Mrs. Sarah W. Williams, Mrs. Mary G. Brewster.

On his way to the mission.—William A. Macy, *Missionary.*

In this country.—Dyer Ball, M. D., *Missionary;* Mrs. Isabella Ball.

Missionaries in China are looking with profound interest upon the movements of the "insurgents," which have already done much to destroy the influence of old superstitions, and which, should the rebellion be successful, may do much to prepare the way for the preaching of the gospel throughout the empire. We must wait, however, for time to show what is to be evolved from the remarkable mixture of Christianity, Mohammedanism, Paganism and fanaticism, which seems to be exhibited both in the publications and the conduct of the insurgent leaders.

Mr. and Mrs. Bridgman have commenced a new mission at Shanghai. Dr. and Mrs. Ball have been compelled to seek a restoration of his health by a return to this country. The mission is still further afflicted in the death of Mrs. Vrooman. One who had been long a native helper at Canton, has left the service of the mission for mercantile employment; and the other native helper has died.

The operations of the brethren have been much as in past years. The issues of the press were about 2,000,000 pages. Frequent excursions are made for the more extensive diffusion of the knowledge of the gospel. On the whole, the past year is regarded as one of decided progress; and important changes seem to be near at hand.

AMOY.

AMOY.—Elihu Doty, John Van Ness Talmage, *Missionaries;* Mrs. Eleanor S. Doty, Mrs. Abby F. Talmage.—Two native helpers.

The imperialists regained the possession of Amoy, after a protracted contest, in November, 1853. Mr. Doty's dwelling was much exposed; and after one of the naval engagements it showed the marks of about one hundred balls of various sizes. Contrary to what might have been expected, the insurrection served rather to increase than diminish the number of hearers of the Word.

The members of the church at Amoy continue to exhibit not a little of the missionary spirit; and several preaching

and colporter excursions have been planned and executed. In some of these Mr Burns, of the English Presbyterian church, has gone with the native Christians. Growing out of such labors, a religious movement of deep interest is reported at a market town, about fifteen miles from Amoy; and in the city itself there has been recently a visitation of the Spirit. Six persons were received into the mission church during the year 1853; and in March last ten more were added. The brethren of the London Missionary Society were sharing largely in the good work, having lately received seventeen into their church; while many more were asking to be admitted. Such things may well strengthen our faith and encourage our hopes, as we look upon this great and difficult field.

FUH-CHAU.

FUH-CHAU.—Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle, Charles Hartwell, *Missionaries;* Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle, Mrs. Lucy E. Hartwell.

No important change has occurred in the plans and labors of this mission, since the commencement of the year under review. The gospel has been preached regularly in the city of Fuh-chau, and occasionally in many other places. Excursions are made to the surrounding villages; and in some instances the brethren have gone to a very considerable distance from their homes. To the distribution of religious publications there seems to be almost no limit. Some sixty or seventy children are taught in the mission schools; and 313,000 pages have been sent forth from the press. The wars and fightings which have carried terror to so many hearts, have not disturbed the families sustained by the Board at Fuh-chau. Mr. and Mrs. Johnson have been released from their connection with the Board, as they have no expectation that his health will allow him to return to China.

SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, William Aitchison, Henry Blodgett, *Missionaries;* Mrs. Eliza J. Bridgman.

Mr. Bridgman has spent the greater part of the last few years at the most northerly of the Five Ports, engaged with others in the work of translating the Scriptures. The Prudential Committe have deemed it expedient to send two young brethren, Messrs. Aitchison and Blodgett, to the same field, and so commence permanent operations. Shanghai is a very important point, and as such has strong claims on the friends of missions.

NORTH PACIFIC OCEAN.

MICRONESIA.

RONO KITTIE. (Ascension Island.)—Albert A. Sturges, *Missionary;* Mrs. Susan Mary Sturges.—Kaaikaula, Hawaiian helper.

SHALONG POINT. (Ascension Island.)—Luther H. Gulick, M. D., *Missionary;* Mrs. Louisa L. Gulick.

STRONG'S ISLAND.—Benjamin B. Snow, *Missionary;* Mrs. Lydia V. Snow.

Stations not known.—Edward T. Doane, William C. Shipman, *Missionaries;* Mrs. Sarah W. W. Doane, Mrs. Jane S. Shipman.

On their way to the mission.—George Pierson, *Missionary;* Mrs. Nancy A. Pierson.

Messrs. Doane and Shipman, with their wives, embarked for this mission in June; and quite recently Mr. and Mrs. Pierson have sailed for Strong's Island. That station has been severely afflicted by the death of Opunui, Mr. Snow's Hawaiian associate. Religious services are maintained apparently at all the stations; and schools have been commenced with some degree of encouragement. The native rulers seem disposed to countenance and aid the missionaries in their work; and many foreigners, both residents and transient visitors, have shown them much kindness. There has been, however, some experience of the sore trials so often brought upon Christian laborers on such distant islands by the unprincipled conduct of sailors and others. It is painful to learn that the small-pox has broken out on Ascension Island. Of course the missionaries look forward with much apprehension to the spread of the disease, not knowing how terrible may be the visitation to such a people.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Rev. Asa Thurston;† Mrs. Lucy G. Thurston.

KEALAKEKUA.—Rev. John D. Paris;† Mrs. Mary C. Paris.

HILO.—Rev. Titus Coan,‡ Rev. David B. Lyman;* Charles H. Wetmore,† *Physician;* Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

KOHALA.—Rev. Elias Bond;‡ Mrs. Ellen M. Bond.

WAIMEA.—Rev. Lorenzo Lyons;† Mrs. Lucia G. Lyons.

MAUI.

LAHAINA.—Rev. Dwight Baldwin,‡ M. D.; Mrs. Charlotte F. Baldwin.

LAHAINALUNA.—Rev. William P. Alexander,‡ Rev. John F. Pogue,‡ *Teachers in the Seminary;* Mrs. Mary Ann Alexander, Mrs. Maria K. Pogue.

WAILUKU.—Rev. Daniel T. Conde;† Edward Bailey;‡ Mrs. Andelusia L. Conde, Mrs. Caroline H. Bailey.

MOLOKAI.

KALUAAHA.—Rev Claudius B. Andrews;† Mrs. Anna Andrews, Miss Lydia Brown.

OAHU.

HONOLULU.—Rev. Ephraim W. Clark,‡ Rev. Lowell Smith;† Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary W. Rogers.

PUNAHOU.—Rev. Daniel Dole.* *Teacher in the Seminary for Missionaries' Children;* Mrs. Charlotte C. Dole.

EWA.—Rev. Artemas Bishop;† Mrs. Delia S. Bishop.

WAIALUA.—Rev. John S. Emerson,† Rev. Peter J. Gulick;‡ Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick.

KANEOHE.—Rev. Benjamin W. Parker;† Mrs. Mary E. Parker.

KAUAI.

WAIMEA.—Rev. George B. Rowell;† Mrs. Mercy P. Whitney,† Mrs. Melvina J. Rowell.

KOLOA.—James W. Smith,‡ *Physician;* Mrs. Millicent K. Smith.

WAIOLI.—Rev. Edward Johnson;† Abner Wilcox,* *Teacher;* Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

On their way to the Islands.—Rev. Harvey R. Hitchcock,‡ Rev. William O. Baldwin;† Mrs. Rebecca H. Hitchcock, Mrs. Mary P. Baldwin.

In the United States.—Rev. Eliphalet Whittlesey; Mrs. Eliza H. Whittlesey, Mrs. Maria L. Kinney.

Mr. Rogers died at Honolulu in December, 1853. Mr. Kinney rested from his labors in California last September, having gone thither for the benefit of his health. Mr. and Mrs. Whittlesey have come to their native land for the restoration of health. Miss Marcia M. Smith is released from her connection with the Board. Mr. and Mrs. Hitchcock, with two sons, have just sailed for the Islands. With them went Mr. and Mrs. Baldwin, in the expectation of residing at Hana.

The small-pox has destroyed many lives, particularly on the island of Oahu. At Honolulu five hundred members of the First Church, one-fifth of the whole, and four hundred members of the Second Church, one-third of the whole, fell before it. At Ewa nearly one half of the church, of about eight hundred members, and more than twelve hundred in all, out of a population of about two thousand eight hundred, were swept away; and society was almost disorganized. At other islands, however, the disease was far less fatal.

The main building of the Hilo boarding school has been consumed by fire, with nearly all its furniture, books, maps, &c., and not a little of the clothing of the pupils. Much sympathy was at once manifested both by natives and foreigners. Mats, cloth and clothes were sent in; a temporary building was soon erected; the school was kept together; and subscriptions were immediately commenced for the erection of a permanent building of less combustible materials. A grant of four thousand dollars has been made by the government for this purpose. All seem to feel that the school, which has accomplished great good, must be continued, and put on a better footing than before.

Letters from the Islands speak of mercies as well as judgments. The Punahou school, which has received a charter as a college, has been visited with the influences of the Holy Spirit, as have some of the churches. Seventeen hundred persons were admitted to the ordinances of the gospel within the year. The Hawaiian converts manifest, as heretofore, a very commendable liberality in efforts to sustain their own religious institutions, and in contributions for missionary and other benevolent purposes. They are reported as having given $8,574 for pastoral support, $11,533 for church erection, &c., and $4,946 for foreign missions, &c. The brethren have still much to try their Christian faith; but there is evidence of progress in the slow rising of the people, under the influence of the gospel, from the deep degradation of their former state.

* Supported entirely by the Board.
† Supported in part by the Board.
‡ Supported entirely by the natives.

NORTH AMERICAN INDIANS.

CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary;* Jason D. Chamberlain, *Steward of the Boarding School;* Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain, Miss Frances W. Sawyer; Miss Priscilla G. Child, *Teacher.*

WHEELOCK.—John Edwards, *Missionary;* Henry K. Copeland, *Assistant Missionary;* Mrs. Harriet B. Wright, Mrs. Rosanna H. Edwards, Mrs. Abigail H. Copeland, Miss Sarah Ker; Miss Hannah E. Prudden, Miss Helen E. Woodward, *Teachers;* Joseph Dukes, *Native Preacher.*

PINE RIDGE.—Cyrus Kingsbury, *Missionary;* Samuel T. Libby, *Assistant;* Mrs. Electa M. Kingsbury, Miss Hannah Bennett, Miss Laura M. Aiken; Miss Harriet Goulding, *Teacher.*

GOOD WATER.—Ebenezer Hotchkin, *Missionary;* Mrs. Philena Hotchkin.

GOOD LAND.—Oliver P. Stark, *Missionary;* Harvey R. Schermerhorn, *Assistant;* Miss Harriet McCormic, *Teacher.*

BENNINGTON.—Abraham G. Lansing, *Assistant Missionary*; Mrs. Sarah Maria Lansing, Miss Mercy Whitcomb.

MOUNT PLEASANT.—Charles C. Copeland, *Missionary*; Miss Cornelia L. Copeland.

LENOX.—Simon L. Hobbs, M. D., *Assistant Missionary*; John Hotchkin, *Assistant*; Mrs. Mary C. Hobbs.

OUT-STATIONS.—*Mount Zion*, Pliny Fisk, *Native Preacher*.—*Bok Chito*, Jonathan E. Dwight, *Native Preacher*.

Absent.—Elias L. Boing, *Missionary*; Mrs. Anna Maria Boing, Miss Catharine Fay, Miss Maria P. Arms, Miss Elizabeth M. Backus.

The Lord has been pleased to bless the preaching of his Word; and more than one hundred persons have been admitted to Christian fellowship for the first time. The contributions made to foreign missions by the churches amount to $425; and $659 are known to have gone into other channels of benevolence. The legislature of Texas has passed a law prohibiting the sale of intoxicating liquors to the red man. If Arkansas could be induced to take the same step, the prospects of thousands of Indians would become far more bright and hopeful. The Choctaw government appears to be vigilant and faithful in executing its prohibitory law; and it is the testimony of the mission that intemperance is decreasing. In agriculture and domestic comfort, moreover, the Choctaws are making constant advances. Four boarding schools and four day schools have been in operation since the last annual survey. The average number of pupils is about two hundred and fifty. An interesting work of grace has cheered the hearts of our friends at Pine Ridge.

Two teachers have been sent to Wheelock, Miss Prudden and Miss Woodward; but the health of others connected with the mission has failed, so that they have been obliged to leave the Indian Territory. The mission has been afflicted by the loss of Mrs. Stark and Mr. Potter, both of whom died at Good Land.

CHEROKEES.

DWIGHT.—Horace A. Wentz, *Missionary*; James Orr, *Assistant Missionary*; Mrs. Julia F. Orr; Miss Jerusha E. Swain, *Teacher*.—One native helper.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss Mary E. Denny, *Teacher*.—One native helper.

FAIRFIELD.—Worcester Willey, *Missionary*; Mrs. Annie S. Willey.

PARK HILL.—Samuel A. Worcester, *Missionary*; Edwin A. Archer, *Printer*; Mrs. Erminia N. Worcester; Miss Lois W. Hall, *Teacher*.—One native helper.

OUT-STATION. *Honey Creek.*—John Huss, *Native Preacher*.

Absent.—Edwin Teele, *Missionary*; Mrs. Sarah E. Teele, Miss Lucina H. Lord.

Mr. Pierson died at Jacksonville, Illinois, just as he was about to return with his wife to the Cherokee Nation. Mr. and Mrs. Teele are in New England, for reasons connected with her health. Miss Lord accompanied them. Mr. and Mrs. Willey are expected to take charge of the station thus made vacant.

Only five persons have made a public avowal of their faith in the Savior during the year under review. The Committee have hoped that the set time to favor these churches would soon come; but the blessing still tarries. There are a few candidates for the privileges of discipleship; and the attendance in the house of God is encouraging, particularly at Park Hill, where a new edifice has been set apart as a house of worship. The day schools, taught at the four stations, are efficient and successful. The one at Fairfield has been unusually large and interesting. The issues of the press are Cherokee Hymns, fourth edition, the Cherokee Primer, and the Cherokee Almanac, a very useful publication. The book of Genesis is in hand.

DAKOTAS.

YELLOW MEDICINE.—Thomas S. Williamson, M.D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*; Miss Mary Briggs.

NEW HOPE.—Stephen R. Riggs, *Missionary*; Miss Mary Ann C. Riggs.

In consequence of the removal of the Dakotas from lands ceded by them to the United States in 1851, two stations embraced in the survey of last year, Red Wing and Prairieville, have been abandoned; and the brethren laboring there, having become home missionaries, preach the gospel to the white population which takes the place of the aborigines. Lac-qui-parle has been relinquished as a station, that the efforts of the mission may be concentrated upon Yellow Medicine and its vicinity, it being supposed that most of the Indians at the former place, if not all, will follow Mr. Riggs to his new home.

The new station at Yellow Medicine, mentioned for the first time last year, has had as much success as could have been expected. In May last, a church was organized, the membership of which is now seventeen, all but five being Indians. The number of persons who assemble to hear the Word, is about thirty. The average attendance at Miss Williamson's school is not far from twenty.

Before Lac-qui-parle was abandoned, n March last, the dwelling of Mr. Riggs

was burnt to the ground. Another building, heretofore occupied by a mission family, and a considerable amount of personal property, shared the same fate. Some of the Indians did what they could to supply the wants of the sufferers; and the friends of missions, near and distant, were "forward" to render their assistance. Two Dakotas have joined the church by profession; and two suspended members have been restored.

OJIBWAS.

BAD RIVER.—Leonard H. Wheeler, *Missionary;* Charles Pulsifer, *Teacher;* Mrs. Harriet W. Wheeler, Mrs. Hannah Pulsifer, Miss Abby Spooner.—Henry Blatchford, *Native Catechist.*

The Indians at Bad River have never been more friendly and industrious than during the period under review; nor have they shown at any time greater readiness to listen to the truths of the gospel. A number of them, including three chiefs, have joined the Christian party, and taken the name of "praying" Indians. A few of these are regarded as sincere inquirers. Mr. Wheeler has seen but one Ojibwa in a state of intoxication at Bad River for more than a year. There has been a school at La Pointe or Bad River most of the time, with an average of twenty pupils.

It has been thought advisable to abandon the Crow Wing station. Mr. Hall will devote himself to the home missionary service; while Mr. and Mrs. Pulsifer, with Henry Blatchford, are hoping to find an open door for their labors at Bad River. What effect the new Ojibwa treaty is to have upon the Indians, no one can wisely predict.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary;* Mrs. Laura M. Wright; Miss Jane Shearer, Miss Martha Stevens, *Teachers.*—One native helper.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary;* Mrs. Bethia W. Gleason; Miss Mary Kent, Miss Harriet S. Clark, *Teachers.*—Two native helpers.

UPPER ALLEGHANY.—Joshua Potter, *Missionary;* Mrs. Jane Potter; Miss Jerusha Edwards, Miss Pentha A. Stone, *Teachers.*—One native helper.

LOWER ALLEGHANY.—Asher Bliss, *Missionary.* Benjamin F. Hall, *Steward of the Boarding School;* Mrs. Cassandra H. Bliss, Mrs. Mary E. Hall, Miss Eunice Wise; Miss Mary Ann Hall, *Teacher.*—One native preacher.

OUT-STATION.—*Old Town.*—One teacher.

There was an interesting revival on the Cattaraugus Reservation during the first part of the year. A number of the pagan party were deeply moved, and professed to become new creatures in Christ Jesus. A large number of persons united with the people of God by professing their faith in the gospel of his Son; and several wanderers were restored to the church, among them two prominent chiefs, to the joy and encouragement of many hearts.

Special services were held at Alleghany; and for a time there seemed to be an unusual degree of solemnity. Many, indeed, supposed that they had experienced a saving change; but thus far the result has not corresponded to the hopes which some indulged. Quite recently, however, there have been some things to encourage the missionaries. The Christian liberality of a portion of this people is highly commendable.

There are ten schools upon the two reservations, one of them being a boarding school. This last seems to have been well conducted and quite successful; and a few of the pupils give evidence of piety. It appears to have gained the confidence of the Senecas, as parents are quite anxious to avail themselves of its privileges. The other schools have enjoyed at least their usual prosperity; and two, under Mr. Gleason's care, have never been so flourishing and successful.

The Cattaraugus Indians are making decided advances in the arts and comforts of life. There is comparatively little intemperance among them; and they show a deepening interest in all educational efforts The desire has become common and urgent, that boarding schools may be provided for all their children. The Gospels of Matthew and Mark in Seneca have issued from the press, under the auspices of the American Bible Society. Mr. Wright is preparing a revised edition of Luke for publication. Mr. and Mrs. William Hall are released from their connection with the Board. Mr. Bliss will labor for the present in his stead.

TUSCARORAS.

TUSCARORA.—Gilbert Rockwood, *Missionary;* Mrs. Avis H. Rockwood.

MOUNT HOPE. — Miss Abigail Peck, *Teacher;* Miss Cinderilla Britto, *Assistant.*

The prospects of the Tuscaroras are, on the whole, encouraging. They need, however, the support of the State of New York in their efforts to exclude intemperance. Were a prohibitory law in force among the whites, such as they have among themselves, their position would be greatly strengthened. No ad-

ditions have been made to the church since the last survey. The number of communicants is ninety two, of whom eighty-six are Indians. It is supposed that about one hundred dollars have been raised for the support of the missionary during 1854.

The boarding school is now in operation at Mount Hope with fifteen pupils, besides a few day scholars. Thus far the experiment has been highly satisfactory. The interest which the Indians have exhibited in this enterprise, is very gratifying. In various ways they have sought to lessen the expense incurred by the Board. Another day school has been sustained; but a part of the pupils were white children.

ABENAQUIS.

ST FRANCIS.—Peter Paul Osunkhirhine, *Native Preacher.*

In this mission no change has taken place. Some of the Roman Catholic Indians appear to have less confidence in their priest than heretofore; and a few of them are frequent hearers of Mr. Osunkhirhine. But the saving influences of the Spirit are still withheld.

SUMMARY.

Missions.

Missions,	29
Stations,	116
Out-stations,	38

Laborers Employed.

Ordained Missionaries, (8 Physicians,)	162	
Licentiates,	1	
Physicians not ordained,	8	
Other Male Assistants,	15	
Female Assistants,	216	
Total laborers sent from this country,*		402
Native Preachers,	44	
Native Helpers,	217	
Whole number of Native Assistants,		261
Total laborers connected with the missions,		663

The Press.

Printing Establishments,	11
Pages printed last year,	57,650,750
" " from the beginning,	1,015,783,228

The Churches.

Churches, (including all at the Sandwich Islands,)	104
Church members, (do. do.)	26,526
Added during the year, (do. do.)	2,152

Educational Department.

Seminaries,		9
Other Boarding Schools,		23
Free Schools, (344 supported by Hawaiian Government,)		697
Pupils in the Seminaries, (82 do.)	453	
" " Boarding Schools,	638	
" " Free Schools, (11,771 do.)	22,459	
Whole number in Seminaries and Schools,		23,550

* Omitting all at the Sandwich Islands who are not supported in whole or in part by the Board.

INTELLIGENCE FROM THE MISSIONS.

Constantinople.

LETTER FROM MR. DWIGHT, OCTOBER 28, 1854.

THIS communication of Mr. Dwight embraces a number of topics, some of which are of general interest. It is worthy of notice, however, that in a letter of three sheets we find not a word about the war. Our missionaries are fully occupied with their ordinary duties; and they have a confident belief that the Head of the church will cause all things to "work together for good to them that love God."

Change of Residence.

Mr. Dwight now lives in "Constantinople proper." In relation to this significant fact he writes as follows:

I write from my own hired house in Yeni-Kapoo, where, a few years ago, no foreigner could possibly reside. We have been here two months, and are daily more and more satisfied with the wisdom of the measure. It has been, in some respects, like occupying a new station in the interior. Our neighbors, wholly unaccustomed to see Franks living among them, stare at us, as we go out with our children into the streets, with a very natural and excusable kind of curiosity. They allow us to live in all quietness, however; and we hope that many among them will be disposed to admit us to their acquaintance, and listen to our message. Many new hearers have already visited our chapel; and for a number of Sabbaths, the coming and going were almost incessant during the whole time occupied by the service, which was sometimes a serious interruption to the preaching. As no disturbance was designed, however, and those who unconsciously caused it were hearing the gospel for the first time, I bore with it as well as I could. It was exactly as though I had begun to preach in some place in the interior, where the face of a missionary had never before been seen, and where the people did not know how to act. But things have materially changed for the better already, our congregation having become more settled,

and being at least double what it was before. This, however, I do not ascribe to my removing here, so much as to the very favorable change which we have made in the place of meeting by the purchase of our new chapel.

Routine of Labor.

Mr. Dwight devotes a part of his time to the preparation of books for the press. Some idea of his other labors may be obtained from the following extract:

On the Sabbath, I preach in Armenian in the afternoon, Mr. Goodell occupying the pulpit in the morning. I take my turn, also, in supplying our small chapel in Samatia, and the English preaching at Pera. On Sabbath morning, at nine o'clock, I usually attend the Sabbath school in our Koom-kapoo chapel, taking the superintendence of it, and making remarks at its close. For some time past, a kind of Bible class has been held at that hour; but the Sabbath school has been started since we came here, and is exciting a good deal of interest. I have a teachers' meeting on Wednesday, at which I go over the lesson for the coming Sabbath. On Wednesday evening I have a singing school; and on Thursday evening there is a public lecture in the chapel. This is a new thing for Koomkapoo; and when I proposed it, it was very readily assented to, though it was thought that the females could not attend after dark, owing to the customs of the East. I urged the point, and encouraged the females of our church to come, by referring to the prevalent practice of the Armenian and Greek females of going to their churches, even at midnight, on special feast-days. The result has been more favorable than I myself anticipated. The meetings are well attended by both males and females; and Armenians have come to this service, who have never been present at a Protestant meeting before, and who would fear to attend on the Sabbath. At our last meeting, we had a whole family of such from a neighboring house, men, women and children. In these lectures, I am giving a regular course of doctrinal instruction, which our people very much need. In the middle of the day on Thursday, there is a female sewing society, which Mrs. Dwight attends. The women remain together three hours, sewing, knitting, etc.; appropriating the avails to the poor, or to some other benevolent object. I usually go in, read and expound a chapter, and pray with them. Sometimes Armenian females, not connected with the Protestant community, are present. Every Wednesday forenoon I spend in a room connected with our bookstore, near the bazars, where I receive calls from various classes of people, some of a business nature, and others for religious inquiry. Pastoral visitation also devolves upon me, which is comparatively easy, now that we live so near. Mrs. Dwight often accompanies me in my visits to the families; and as soon as she has learned a little better the crooked streets and lanes of this (to her) new part of the city, she will go alone. It is my special desire and purpose to get access, as much as possible, to Armenians not yet connected with the Protestant community; and I trust that the Lord will open doors for me.

An ingenuous Inquirer.

Mr. Dwight next describes the case of three individuals, with whom he has lately held "intensely interesting interviews." Of the second he writes as follows:

A very well dressed and gentlemanly-looking young man called upon me, and expressed a desire to have some religious conversation. There was a serious earnestness about him that was encouraging. He is a person of education and intelligence, and possesses an inquisitive and somewhat logical mind. He declined giving me his name or his profession, saying that, for the present, he must be reserved, but that in due time I should know all. He began by requesting, in a very modest manner, that I would inform him what our object was in coming to this country. I cannot here relate in detail my reply; but in substance it was, that the American churches, many years ago, were led to contemplate, with new feelings, the duty of Christians to labor for the spread of the pure gospel of Christ throughout the world, and that providential circumstances had called their attention to Turkey, as well as to other countries; that they saw throughout this land, which may be called the cradle of Christianity, a vast number of so-called Christian churches, in which is found the grossest perversion of Christianity, and in consequence the Turks and the Jews are repelled from that to which they might otherwise be attracted; and that, both on account of these nominal Christians themselves, as well as for the ultimate good of Turks and Jews, we came here to persuade Armenians, Greeks and Catholics to forsake their superstí-

tions, and come back to the pure and simple gospel of Christ.

The young man expressed the most decided satisfaction with this reply, and then said in substance, "The Bible is the common standard of all Christians; and I receive it as the word of God. Although written at different times and in various forms, it must of necessity contain a complete system of religious truth. We must be capable of deriving from it a knowledge of God and of our relations to him, and the way in which we can be accepted by him. Now what I wish to know, is, 'What, according to your views, is this system of truth?' In other words, 'How do you understand the gospel plan of salvation?'" I told him that this was the foundation question of religion; and that nothing could give me greater pleasure than to answer his inquiry. I then occupied half an hour, perhaps, in unfolding to him what we call the evangelical scheme of salvation, to which he listened with the most intense interest, saying at the end, "It is all good. But there is one point on which my mind labors; and it is to find a solution of my doubts on that particular point that I have come to you to-day. In speaking of Christ, you said that he was perfect God and perfect man. I beg that you will show me the grounds on which you believe him to be really and truly God." He assured me, at the same time, that he wished me to understand him, not as rejecting this doctrine, but only as in doubt in regard to it. "I have searched most diligently the Scriptures," said he, "in order to have my doubts cleared up, but have not succeeded. I wish to believe, but cannot." I then occupied some two hours in conversation on this point, bringing forward the most obvious proofs from Scripture on the subject; but I found that he had well studied them all, and had an interpretation for every one of them, so as to avoid the conclusion that Christ was really God, in the absolute sense. And yet there was an air of great fairness about him; and I admired his readiness in admitting the force of an argument which he had not before thought of. This is the first Armenian I have seen who has advanced Unitarian views.

After having been together more than three hours, I told him that other duties were pressing; so that I should be obliged to excuse myself from further conversation at that time, but that I earnestly desired to speak with him further on these matters. Accordingly, we appointed another interview, some days afterwards; and when we met, I begged the privilege of spreading before him, in continuous discourse, the argument for Christ's supreme divinity, as it lay in my own mind, promising to give him afterwards an opportunity to discuss the subject. As he understood more or less of the Greek language, I had the advantage of being able to appeal to the original text on some points that were ambiguous in the Armenian translation. My lecture continued rather more than three hours; and he then spoke in reply. We continued, in a perfectly friendly discussion of the matter, for an hour and a half longer. I thought that some impression was made on his mind. I advised him to seek guidance from above, by fervent prayer. He left me, and I have not seen him since. To this day I do not know his name or his occupation. He is, at any rate, a young man of uncommonly interesting appearance; and I fervently hope that he may be led to perfect repose of mind (which he now evidently has not) by resting upon the everlasting Rock.

A troubled Ecclesiastic.

The third individual mentioned by Mr. Dwight is an Armenian ecclesiastic, who has heretofore acknowledged the Pope as his spiritual head.

He was educated in Europe, is a man of learning, and holds a post of honor and emolument. He began by telling me that his mind had been all unsettled in regard to religion, and that he had been even on the point of giving up the Bible and every thing else. Now, however, he sees clearly that the Bible is the word of God, and the only standard of religious opinion and practice. "I know no human authority in matters of faith," he says; "I recognize no Pope, or Council. The Bible and the Bible alone can speak authoritatively to me; and my only desire is to know what that teaches. These are just and noble sentiments, but not such as one hears every day from Roman Catholic ecclesiastics. As might be supposed, this man has fully determined to leave his church. His conscience will not suffer him to remain there any longer. But his family and friends are all there; and it will cost him great worldly sacrifices to break away. He has fully made up his mind to the step, however; only time is necessary, as he said, to arrange some things properly before leaving. I reminded him that time is not ours, and that he might be called to die before completing his ar-

rangements. I expect to see him again soon. His is, indeed, a most interesting case.

Gawar.

LETTER FROM MR. RHEA, SEPTEMBER 14, 1854.

THE last number of the Herald contained a letter from Mr Marsh, in which he announced the death of Mr. Crane at his residence in Gawar. A communication has since been received from Mr. Rhea, the associate of Mr. Crane, in which he describes this melancholy event somewhat more fully.

Sickness of Mr. Crane.

After saying that this beloved brother expired on the 27th of August, his disease being the typhus fever, he says:

His health had been generally good during the summer. On Thursday, August 17, we rode over to Dizza to see the Moodir, who was dangerously ill; and we returned by way of Chardiwar to see a sick priest We stopped two or three hours; and Mr. Crane spent some time in close religious conversation with this priest, faithfully warning him to prepare for death and eternity. He returned home late in the evening with a violent headache, and seemed quite prostrated. On Friday, the pain in his head was very acute, and attended with considerable fever. On Saturday he seemed entirely relieved of pain. He continued to rise each morning, dress himself, and sit up the greater part of the day; and he was generally present at meals until Wednesday noon, when he took his bed. We had felt no particular concern till that day; but, seeing that he was decidedly worse, we sent off in haste for Dr. Wright.

The fever now became violent, and was attended with great prostration and stupor. With difficulty did our brother converse; and it was very trying for him to be conversed with. Those were days of anxiety and solicitude. Mr. Crane had declined taking medicine; and in our ignorance of the true nature of his disease, we were not disposed to urge it upon him. Very greatly to our relief, Dr. Wright arrived Saturday evening. But it was too late! The terrible disease had done its work. Delirium soon came on; and during that long night of watching no faint signs of hope for the better cheered our hearts. The Sabbath dawned. It was a calm, delightful morning; and at half past seven, having given to Mrs. Crane, a short time before, an affecting recognition, he most gently and sweetly fell asleep in Jesus. So very quietly was he released, that we stood around his bed wondering if, indeed, he had gone. Then we bowed down our broken hearts to implore for our deeply stricken sister, and for ourselves, grace to help in that time of our most pressing need.

Preparation for Death.

In speaking of Mr. Crane's spiritual state, in view of this eventful change, Mr. Rhea writes as follows:

We had refrained, at Mr. Crane's special request, from conversing with him, since it seemed so trying to him; and we were not aware of his critical situation prior to the arrival of Dr. Wright, Saturday evening. Afterward, we had no opportunity of knowing much of his state of mind. At one time, during his illness, he expressed his fears that this sickness might be unto death; but he showed a most sweet spirit of resignation, committing himself unto God, and feeling that it was good to be afflicted. On Sabbath evening, a week before his death, he awoke from sleep, while we were at our evening worship. We were singing the plaintive strains of Barby to the words, "With tears of anguish I lament," &c. He joined us in clear, distinct tones; and after the service he remarked, "I never heard music so sweet. It was like that of angels." He had often sung this tune with us; but doubtless he was then in a frame so heavenly, that with a sympathy not of earth he could enter into the spirit of its simple strains. On the Monday evening following, he was absorbed in thought for some time. At length, arousing himself, he said to Mrs. Crane, "I have had some very sweet thoughts of heaven." He then requested her to write the words, "Heaven," "Jesus there," "so holy," saying, "These will enable me to recall those sweet thoughts; and when I shall be well, I will fill them out." Our brother left us no dying words. But we did not need them. His life was a continual dying to this world. He did not, while crossing the dark river, beckon to us that all was well; but we knew that for a long time all had been well with his soul.

The Funeral.

The closing scene was deeply affecting. Mr. Rhea's description is as follows:

The funeral services were attended by a large concourse in the village church. Deep gloom and sadness hung over the little village; the poor people wept and sobbed in their grief. Many were the expressions, showing that they felt that our bereavement was theirs also. One said, "Our father is taken from us." The poor widow, smiting upon her breast, said, "He was a father to my orphan boys." Each one could mention some word of advice which had been received from his lips, while yet living; and the poor would tell of his charities, and weep with the consciousness that they had lost their best friend. Often, during the affecting funeral services, the whole assembly would break out into weeping and sobbing. His grave is with us, just where we think he would have wished it to be. It is at his mountain home, on an eminence near the village church, where he had so often preached. It looks out upon the beautiful plain, the scene of his labors; and back of it, in sight, are the lofty mountains over which he had toiled, and which enclose the people so dear to his heart. The passing traveler can see it from the great thoroughfare; and it will be a silent messenger to many a soul, telling of the holy, consecrated life of him who rests there. When we think of him as the warm-hearted friend and most worthy associate, of his rare qualifications for an efficient missionary, of his consecrated life, and all the shining virtues that adorned his character, we are overwhelmed with a sense of the heavy loss which we have sustained. We stand amazed at this mysterious dispensation. But it is the Lord; and, blessed be his holy name, he has not left us without consolation!

Another Wave of Sorrow.

At the burial service, mentioned above, a son of Mr. Crane, a year and a half old, was in his mother's arms, though "in a precarious state of health." It was thought desirable that both she and her child should go to Oroomiah; and on the 1st of September they set out, accompanied by Dr. Wright and Mr. Rhea, as also by Mr. and Mrs. Stoddard, who arrived at Memikan two days before with Miss Harris. Next day the party reached the plain of Baradost, and pitched their tent near a Koordish encampment. "In the afternoon," Dr. Wright says, "we saw that death was at hand. We gathered around, and watched the child, as life ebbed away. He ceased to breathe at seven o'clock that evening. We prepared the body, as well as we could in those circumstances, for removal to Seir, where the afflicted mother wished it buried. At an early hour the next morning, I proceeded toward Oroomiah with the corpse, reaching there before noon. Here Mr. Breath took charge of it, and accompanied it to Seir. The next day the bereaved mother and our other friends from Gawar arrived, and we all assembled at Seir to commit the remains of the dear child to the grave. We are stricken; we are sorely stricken. But the Lord hath done it; and we are silent."

Oroomiah.

LETTER FROM MR. COCHRAN, SEPTEMBER 15, 1854.

Persecution at Khosrawa.

THE Nestorian mission has recently been brought into an unpleasant collision with the Lazarists. Having been importuned to open a school at Khosrawa, the brethren dispatched two young men, graduates of the seminary at Seir, to obtain the necessary information and report on the case. Badal, the first who was sent thither, was several times ejected from the village. Those who were friendly to the mission, also became objects of persecution. These facts were duly reported to Mr. Stevens; but before an answer came back, Babona, a teacher at Gavalan, was sent to strengthen the hands of Badal. For greater safety on the road, this native brother employed Deacon Bachus to accompany him. They arrived at Khosrawa late in the evening.

Narrative of Babona.

The treatment which Babona received in this village, will appear from his own simple story.

We sat but a few minutes, when a a young man came in to inquire our business. We did not inform him, but told him that we had come from Gavalan. He left us. Soon a woman, who has suffered much for refusing to go to the church of the papists, also came in, and invited us to her house. I replied, "My sister, it is immaterial where we stay. I beg you will allow us to remain here to-night. We are very tired. In the morning we will see you." She returned home, but soon came back, having heard that the high priest and the elders had taken council together to seize me. The family where we had

taken lodgings, had also heard of the designs against us. And one of them, an old woman, said to me, "Go you with the woman; but Deacon Bachus must remain here." Being thus compelled to leave the house, and neither I nor the Deacon suspecting that anything serious was to happen, I separated from my companion, and went to the house of that poor woman, as Elijah was sent to the widow of Sarepta.

Soon my bed was made ready in the court; and the family ascended to the roof to sleep. After I had slept a short time, the woman cried from the roof, "Brother Babona! Arise; flee. The people have come to take your life." I arose, and while I was dressing, two men descended by a ladder to where I was. They said to me, "Arise. M. Durnis and Mar Gewergis call you." I replied, "I beg my brethren that you will excuse me. I am fatigued and sick; and I could not talk, were I to go. I beseech you to leave me the guest of God till morning. Then I will go, and they may do with me whatever they please. Let them not fear; I shall not attempt an escape." They left me, saying, "You came in peace. You are upon our eyes."

After an hour or more, I was again awakened by the cry of the woman from the roof, saying, "Arise; flee for your life. They come, and will kill you. They will destroy my house." Suddenly the light of lanterns and torches shone around me, and the door was burst open; and several men rushed in, club in hand. I asked them what they wanted? "We are after you, O heretic," was their reply. "Come out. We will kill you." I said, "What is my fault." They, finding no just ground of accusation, said, "You are an adulterer." I said, "If so, or whatever my fault be, put me under guard, and leave me till morning. I shall then be ready to be tried by your laws." M. Durnis, Bishop Gewergis, and many others cried out from the door of the street, "Bring him out quickly, and drown him." They then took me out by force, and pushed me along before them with their fists and canes. Several hundred persons had assembled with lanterns, candles and clubs in their hands. I said to M. Durnis, "Why has this crowd risen upon me? What is my fault?"

But he laid his hand upon me violently, and called to the men to come and drown me. The people feared to touch me. Whereupon M. Durnis and the Bishop seized me, and tried to throw me into the canal; but I caught hold of their garments, and braced myself. Again I said to them, "You have no right to molest me. I am a citizen of the King, and this is the soil of the King, and not yours." But they reviled me, using most shameful language. M. Durnis again seized me; and several others lending a hand, they threw me into the canal, about two feet deep; when several jumped upon me, and plunged me under water. My hat and shoes were carried down the stream. Several of the spectators cried, "It is enough." "Let him get up." "Drive him out of the village." But M. Durnis said, "No, drown him." The men had mercy on me, and I arose to my feet in the water. I said to M. Durnis, "Who were those who, many years ago, came out at night, lanterns, torches and staves in their hands, to seize and kill an innocent man? And who was their head?" He replied, "Then you make yourself Christ, do you?" I said, "God forbid that I should call myself Christ; but respecting yourself, your own lips proclaim who you are." Upon this he became exceedingly enraged, and called out again, "Seize him, and drown him. Do not leave him alive." Again they jumped on me, and pushed me into the water, filling my mouth and eyes with sand, so that I was nearly strangled. But I violently wrested myself from them, and arose, not being able to see, and scarcely able to breathe. Just like the filth of their religion, was the mud and mire into which they thrust me. While I was yet standing in the water, a man came up, and struck me on the head with a stick; but others cried, "Do not break his head, but drown him." At length I attempted to ascend the banks of the canal, when several began to throw muddy water on me, and others to push me with the head of their canes.

M. Durnis came, and seized my arm, and said, "We will go to prison." I said, "I will go to prison, or any place; only do not turn me out into the fields, as I am a stranger, and shall lose the way." But the men were crying, "He is a heretic; he is accursed. Permit him not to defile our village, or our houses, or our stables. Turn him out at once." I pleaded with them to give me some shelter for the night, saying, "My head and feet are bare, and my clothes wet. I am a stranger; and cannot find the way to another village." Still they would not listen, but pushed me along the street, out of the village, a great crowd of

men and boys following with noise and revilings. Bringing me to the borders of the village, they left me; and I wandered in the fields, and soon lost my way; but, finding a wheat stack, I concluded to climb into it and remain till morning. I covered myself in the stack, my teeth chattering with cold. I had lain there but for a moment, when I heard the voices of several men, saying, "The heretic is somewhere here. He could not have found the way to a village. If we find him, let us kill him, and bury him in the marsh. No one will know of the deed." Hearing this, I greatly feared; but, thanks to God, I was delivered from the snare of those who sought my life. At early light, I reached Badal in Oola, my clothes still wet, and my head and feet bare.

After partaking of some refreshment, I went with Badal to the Mussulman master of Khosrawa, who resides in a village adjoining; but he refused me any redress. We then went to an ex-deputy, to whom Badal had previously delivered a letter from the Consul. He received me pleasantly, and sent his servant with me to recover my hat and shoes. But we only found my hat, which was completely ruined. As we approached Khosrawa again, M. Durnis, accompanied by twelve or fifteen men, met us, and again threatened to throw us into the canal. Priest Nathaniel struck Badal, and nearly pushed him into the water; but the Mussulman servant interfered, and did not allow them to molest us further. A crowd of boys, however, followed us out of the village, hooting and reviling after us, as if we had been thieves. So I left, and came to Gavalan, being, I hope, truly grateful to God for so safe a deliverance from the hands of unreasonable and wicked men.

Proceedings of the Mission.

The mission deemed it important that this outrage should receive the immediate attention of Mr. Abbott, the successor of Mr. Stevens in the British consulate at Tabreez; and Mr. Cochran was sent upon the errand. Taking Khosrawa in his way, he obtained a confirmation of the more important statements of Babona, and then proceeded directly to Tabreez. "A day or two after my arrival," he writes, "M. Durnis, with some fifteen of his satellites, made their appearance at Tabreez. Apprehending, probably, a cool reception from the English Consuls, whose protection the Lazarists enjoy, M. Durnis rudely passed them by, and applied to the Russian Consul for assistance in this affair, as well as for a transfer of their passports to his hands. But Mr. Khanikoff declined the proffer of his protection, on the ground of the peculiar relations of his government to France at the present time, and added, 'In relation to the outrage committed on the servants of the American missionaries, I know I should be protecting the guilty, instead of the innocent, by any interference in the matter; and I cannot do it.' Mr. Khanikoff is a singularly honorable and right minded man, a gentleman of scientific and varied learning, and withal a warm personal friend of our mission; and he availed himself of the occasion, as he assured Mr. Stevens and myself, to rebuke in most unmeasured terms the conduct of M. Durnis and his party."

Despairing of aid or sympathy from the Russian Consul, this chief of the Lazarists was compelled to present himself to Mr. Abbott, whose protection his countrymen enjoy. "Unfortunately for his cause, his wits seemed to desert him in this interview; and he betrayed so bad a temper, and so grossly falsified the whole matter, that Mr. Abbott rose in indignation from the conversation." The result of the whole affair, so far as known, is that the Consul has obtained an order from the Governor of Azerbejan to summon the Mussulman deputies of Khosrawa to Tabreez, and exact heavy fines from them and bonds for future good behavior. "The principal Catholics," Mr. Cochran says, "are to be fined nearly two hundred dollars, and to be put under bonds not to molest our helpers, or interrupt our school or other labors. M. Durnis has been severely reproved by both English and Russian Consuls; and his conduct in this affair has been reported both to his own and the English governments. I have been uniformly told that the whole expenses of this prosecution at Tabreez, together with all the fines, are to be paid by the Lazarists."

While Mr. Cochran was at Tabreez, he heard that a man who was friendly to the mission, had been seized at Khosrawa, together with his wife, and beaten; after which he was fastened to the tail of a horse, and dragged through the streets. Mr. Abbott is giving this new case of persecution his effective care and aid. To this gentleman, as also to Mr. Stevens, who had not set out on his return to England, and showed a ready interest in the affair at Khosrawa, the mission acknowledge their great obligations.

Arcot.

LETTER FROM MR. W. W. SCUDDER, SEPTEMBER 20, 1854.

Death of Mrs. Scudder.

To the unusual number of deaths which have recently occurred among the missionaries of the

Board, we must add still another. Within five weeks from August 27, five of our brethren and sisters were called away from their earthly labors; namely, Mr. Crane, of the Nestorian mission, Mrs. W. W. Scudder, of the Arcot mission, Mrs Stark, of the Choctaw mission, Mr. Kinney, of the Sandwich Islands, and Mr. William E. Pierson, of the Cherokee mission. A letter from the afflicted husband speaks of the sickness and death of Mrs W. W. Scudder as follows:

Everything that medical skill could devise, was done for her, but all in vain. Three weeks since, I was summoned from my station to attend upon her sick bed. I found her sinking under a low form of nervous fever. She had not strength to resist the disease; and it went forward unchecked to a fatal termination. Two of the most eminent physicians of Madras were in constant attendance upon her. I cannot speak too highly or too gratefully of their kindness. One of them, Dr. Shaw, took us into his own commodious house, and surrounded us with every comfort. By night and by day, he watched every symptom, and did all in his power to arrest the disease. Though we were strangers to him, he manifested all the kindness and solicitude of a father. May the Lord reward him for his kindness; and may he receive the blessing of Him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Mrs. Scudder did not seem to know the dangerous nature of her disease till near the close of her life. I tried a number of times to lead her mind to the subject; but it so soon wandered that she did not comprehend my meaning. She often assured me, however, of her firm reliance upon Christ, and of her willingness to leave all in his hands. Wednesday evening, September 13, it became evident that she was beyond recovery; that she must die. Her mind lighted up for a few moments; and she spoke sweet words of comfort to our sorrowing hearts. Looking up in my face, she said, "Wherever you are, and whatever you do, always remember that you are a missionary of the Lord Jesus Christ." She also said that she had come to this land to serve her Savior, and could trust him at all times. I asked if she had any message for her friends. She answered, "Tell them that I have chosen Christ as my portion, and in all the vicissitudes of life, in all the trials through which I have passed, he has been all and in all to me; *all and in all.*" She had a lingering departure, being nearly thirty hours in the act of dying. Some of this time her sufferings were intense; and we could not but pray that she might have a speedy release. She tried to talk to us; but her utterance was so indistinct that we could understand but little of what she said. She made several efforts to sing. Once I caught the words, "Oh, for a heart to praise the Lord." Towards the last she often repeated the words, "Heaven," "heaven is my home." These words, and "bless the Lord," were among the last that she uttered. She at length sank into a quiet, peaceful state. Her breathing became more and more feeble; and a few minutes before eleven o'clock on Thursday night, September 14, she fell asleep in Jesus. The next day would have been her twenty-fourth birth day. She died just in time to celebrate it in heaven.

I have not time, and it would not perhaps become me, to dwell at length upon her character. I must say, however, that I never knew a person more conscientious in the performance of all her Christian duties. She loved her closet and its blessed privileges. She mourned with tears of sorrow over her imperfections. She longed for more intimate communion with Christ, and for stronger assurances of his love. Only a short time before her death, she transferred to the fly-leaf of her Bible the following verse, which sweetly expressed the state of her mind:

> Lord, it is my chief complaint,
> That my love is weak and faint;
> Yet I love thee and adore.
> Oh! for grace to love thee more.

Her longings are satisfied now; for she has awaked in his likeness. May we all be ready for the coming of the Son of Man!

Speaking of this bereavement, Mr Winslow says: "This is a great affliction to the mission with which Mrs. Scudder was connected, and to all who knew her. She was much loved as a friend and fellow-laborer."

Madras.

LETTER FROM MR. WINSLOW, SEPTEMBER 23, 1854.

Love-feast—Public meeting.

THE following extracts from Mr. Winslow's letter contain occasional references, it will be

seen, to the trial which the Lord has been pleased to send upon the Arcot mission.

The evening of Mrs. Scudder's decease was our annual love-feast; and I was called away, just at its close, to see our beloved sister die. Of this I informed those present, and it imparted a degree of solemnity to our closing exercises. She was buried the next day at Royapooram; our annual meeting, in union with the Board, being held from half past nine to half past twelve in the morning.

I should mention that at the love-feast more than fifty were at the table; and there were a dozen or more children in a small room by themselves, seated on the floor. There was prayer with singing at the table; and speeches were made, after the supper, by five of the native brethren; and some remarks were added by myself, to encourage the love and Christian union of the members of the church, and prepare them for the communion of the Lord's Supper the next day.

At the annual public meeting in the church at Chintadrepettah the usual Sabbath congregation, consisting of the church members at the station, the lads of the high school, and the older girls and boys of the vernacular schools, the teachers, and some adults from the neighborhood, was present, and also the church members from Royapooram; in all more than five hundred persons. Mr. Hurd gave an interesting account of the proceedings of the Board last year, and of the general state of the missions under its care. Some particulars connected with a revival among the Nestorians, the progress of the reformation among the Armenians, the christianization of the Sandwich Islands, with the labors of the native Christians there to extend the blessings of the gospel to the Micronesian and other islands, the progress of the wonderful revolution in China, and the advance of Christianity in different parts of India, were given by two of my native assistants and myself. After this, I preached from the text, "The night is far spent, the day is at hand," and administered the Lord's Supper to nearly fifty communicants. The occasion, saddened by the thought that we were soon to accompany to the grave the remains of a beloved fellow-laborer, who had been cut down in about a year and a half after entering the field, was one of much interest, and, it is hoped, of profit.

Canton.

JOURNAL OF MR. BONNEY.

The city of Canton appears to be in a deplorable condition. A few extracts from a journal which Mr. Bonney has sent to this country, will give some idea of the confusion and misery prevailing there a few weeks ago.

Progress of the Insurrection.

August 22, 1854. The city is now threatened by two bands of insurgents, one on the north-west corner of the city, the other on the north-east corner. The government troops march out, and commence the attack on the rebels stationed at these places. The latter have two or three times commenced the battle themselves, but have been repulsed. They are said to be more numerous than the government troops, but not so well provided with arms and ammunition. Yesterday an order was issued by the Governor that all shops, houses and buildings that adjoined the wall on the outside, should be pulled down. This will produce great distress and inconvenience; because hundreds of small shopkeepers will be thrown out of employment and places of business. The imperialists are guarding the city, as well as they can; but their resources are failing, because the country people on every side are rebelling, and, foreign trade being checked, the usual receipts at the custom house are very much diminished.

28. Yesterday, at the service in Mr. Vrooman's lecture room, about forty were present and very attentive. Six of them would be called Chinese gentlemen, one of them being a student. When I left the room, I found that one hundred and fifty or two hundred soldiers were assembled in an adjoining square, in front of a temple, with their pikes, spears, &c., prepared to go on an expedition. Every day reports come in of some warlike movement. Rev. Mr. Beach returned from Whampoa this noon, and stated that the rebels had possession of a large fort near Whampoa, and this morning executed thirty of their own number for pillaging a neighboring village.

September 4. Notwithstanding the war and strife around the city, our services on the Sabbath continue. Yesterday about seventy attended at Mr. Vrooman's lecture room. Several imperialist soldiers were present, who belonged to the

district of Tong-koon, thirty miles down the river. They rose to leave before the services closed, and I requested them to remain. They replied, "We cannot; we must go and fight." Many soldiers are now here from various parts of the province; and possibly some of their hearts may be pierced by arrows drawn from the quiver of truth, and their souls saved. By their hands not a few Testaments and tracts will be taken into the country. I find no increase of ill-will towards foreigners arising from this civil war. The imperial government is making extraordinary exertions to defend the city. The walls and gates are being repaired and double-guarded; and every person who enters the city, must have a passport. At present the only way by which the insurgents can take it, will probably be by a siege, which has already commenced. Scarcity of rice and provisions will oblige the imperialists to yield. At present, affairs seem to portend a long struggle. Canton is the great stronghold for southern China; as Nankin is for the centre, and Pekin for the north.

9. The insurgents have possession of a large fort at Whampoa, and seem to maintain their authority for several miles around. They are gaining adherents in the country faster than in the city. The government still holds the city with a strong hand. Last week there was a large fire near the factories, burning two hundred houses, supposed to be the work of incendiaries. It was suppressed before touching the factories. The danger was great, and several merchants had removed their effects. All the foreign ladies have gone to Macao.

Fuh-chau.

VISIT OF MESSRS. CUMMINGS AND BALDWIN TO TUONG-LOH CITY.

THE province in which the Fuh-chau brethren are located, has twelve departments; and each of these is divided into districts, all having their capitals, except that Fuh-chau is the chief city of two districts. These district capitals are important as literary and official centres, and often as places of business.

In April last, Messrs. Cummings and Baldwin made an excursion to the principal city of Tuong-loh, some eighteen miles from Fuh-chau in a south-easterly direction, and about three miles from the River Min. The population of the place is supposed to be twelve or thirteen thousand, and its trade is extensive. "There are more than ten passenger boats between it and Fuh-chau daily, besides a great number of boats more exclusively used for the transportation of merchandize." A few extracts from Mr. Baldwin's journal will illustrate the character of the people, and show what facilities there are for making known the gospel of Christ in China.

Preparation—Reception.

April 11. We hired a one-masted boat, and, with our books, bedding, kitchen furniture, and three or four days' provisions, dropped down the river. After visiting one or two villages on the right bank, we anchored in the evening at a village opposite Pagoda Island, so called from its having a small pagoda on an eminence. Near this place, English men-of-war have usually anchored, on visiting this port; and most of the merchant vessels which came last season, after the opening of the tea trade, anchored near this island, and received their cargoes from native boats.

12. Shortly after day-break, we came in sight of Tuong-loh city and its miniature pagoda on an eminence, and soon anchored at the main wharf, which runs a long distance by the suburbs. As soon as our arrival was noticed, the whole bank was lined with noisy children and men, anxious to see "the foreigners." We first took a walk through the suburbs, with two large packages of books, followed, of course, by a crowd. We soon abandoned all hope of preaching amid such noise, or even distributing our books promiscuously. The expedient adopted was to distribute in regular order at the shops and houses on both sides of the streets, which was probably the most judicious and advantageous course.

The first thought of our friends at home doubtless is, "Would an excited crowd allow two defenceless men peaceably to do this?" "Would they not press around, and snatch away the coveted treasure?" Such was the case to a very limited extent. Only two or three volumes were taken without our consent. They pressed about us like bees; and hundreds of hands were raised at once to solicit the possession of the wonderful books. Our right of possession was secured by a firm front and strong grasp of our property, by our ability to talk to them and give them the reason for distributing in shops rather than in a crowd, and by their characteristic fear of causing trouble. The Chinese still stand in awe of foreigners, even when the latter are placed in the most unfavorable cir-

cumstances; and for that class of foreigners to which we belong, they begin to entertain a feeling bordering on respect.

Subsequently we returned to the boat, and made up two fresh packages to take within the walls. A crowd of shouting boys followed us. We distributed on what seemed to be the only street of much importance, running from gate to gate the whole length of the city, about one and a half miles. The character of this street was essentially different from the main thoroughfare of the suburbs. That was lined principally with shops, being the place of trade; on this were dwellings. Many of these were the abodes of literary men and officers. We were gratified at being able to distribute in such places, because we knew that the inhabitants could read our books intelligently.

To escape the noise at our boat, which the tide had left on the mud, we took a circuit in the afternoon over the plain near the city. In our walk we sat down to rest, and were much amused to notice the excessive curiosity and timidity of the country people. They had probably never before seen persons of such strange dress, complexion and manners. Two aged women at first seemed afraid of us; but when we accosted them in their own language, told them who we were and our object, their delight seemed greater than their former suspicion and fear. They thought us wonderful and very good people, because we talked with them, and manifested an interest in their welfare. The group soon increased; and we then told them of God, and Christ, and salvation.

Other Places.

Early the next morning, Messrs. Cummings and Baldwin returned to the Min. They then proceeded to a place on the right bank, "of great political importance," from its having a garrison of Tartar troops. It is divided into two parts, one occupied by native Chinese, the other by the soldiers and their families.

We preached and distributed books in the native town. The curiosity of the people was moderate, because they often see foreigners. They listened to us respectfully and with close attention, while we told them the difference between the objects of other "visitors" and ourselves, and explained to them the great truths that we had come to declare to them.

An incident occurred while we were at this place, which is full of instruction. An individual, in answer to an inquiry about the Tartar garrison, replied, "They are eating rations." He was a native Chinese; and the manner in which he made the reply, seemed to us invidious. There probably exists a feeling of envy and hatred toward Tartar rule in vast numbers of the native-born Chinese throughout the empire.

Messrs. Cummings and Baldwin proceeded a few miles further down the Min, when they came to Min-ang, on the left bank, called a city, though it is not the capital of a district.

We addressed the people, and distributed books both to the crowd and in the shops and houses. One of our addresses was made in the porch of an official establishment, the people standing in front and in the street. Some official attendants assisted us in keeping the congregation quiet, and treated us throughout with marked respect.

In the afternoon of April 13, our missionary friends returned to Fuh chau. "It was to us a tour of much interest," says Mr. Baldwin, "though it occupied a space of three days only."

VISIT OF MESSRS. CUMMINGS AND BALDWIN TO THE RAPIDS.

Soon after the excursion to Tuong-loh City, Messrs. Cummings and Baldwin determined to go up the river to the "Rapids," which are about seventy miles from Fuh-chau To this end they procured a small row-boat. "That we might have all reasonable prospect of expedition," Mr. Baldwin says, "we had the boatmen take a small sail, which might be used in addition to the oars. The boat was divided into three or four apartments. Those in the stern were occupied by the boatmen. The two apartments in the middle were for our accommodation. The forward one was our sitting-room, dining-room, sleeping-room, and study. There was room enough to sit; and when it was connected with the second apartment, we could lie down. In the day time, our bedding was placed under the seats; and two or three spare boards, placed between us as we sat on opposite sides of the boat, answered for a table. Provisions and table furniture, when not in use, were stowed away in the second apartment, and covered with boards, which, being on the same level with our seats in front, gave us a little more room than we otherwise should have had. Our boatmen were three in number, the pilot, the owner, and an additional rower. The pilot's place was in the stern He steered the boat with one hand by a stern oar;

and with the other he worked a side-oar. The other two men worked the two side oars on the bow, or 'poled and tracked' the boat, as occasion required."

The Upward Passage.

April 18. Toward evening we stopped at a place called White-stone-head, and fastened for the night to a large boat. Fastening for the night to large boats, or to clusters of small boats, is a universal custom among the smaller craft. To anchor separately on the approach of evening, is considered a suspicious circumstance. To stop in groups also gives the idea of security among a people so constitutionally timid and dependent. Hence, at the approach of night during this tour, our boatmen always anxiously looked for company.

19. Before sunset we fastened to a group of small boats near the bank, expecting to spend the night there. Soon, however, a breeze sprang up; and some large sail boats came by on their way up the river. A well dressed man on one of them gave our men permission to "tie." We loosened at once from our anchorage, and succeeded in reaching our friend and "tieing" to the stern of his boat. The wind freshened, and we made rapid progress. Our satisfaction was greatly on the increase, when a boatman came aft, and after much muttering intimated his wish that we should "untie." The one who had invited us to tie was only a passenger, and had been led to extend to us such an invitation, because he had seen us at a distant place on one of our former tours.

As we were now fairly on our way, we thought it best to persevere. The breeze soon became a strong and steady wind, enabling us, even with our diminutive sail, to make very good progress. Night came, and with it the ready fears of the owner of the boat, who incessantly called on the pilot to take in sail. But he not being so timid, and possessing in virtue of his office a paramount authority, still kept the craft before the wind. All eyes, however, anxiously peered through the deepening gloom at the opposite bank to discover a good berth for the night. The scene was fast becoming an exciting one, when a large wood-boat was discovered at anchor close in shore. To this we soon made fast.

Our brethren visited several villages the next day, having a population of two or three thousand. In respect to one of these Mr. Baldwin says:

20. The people, though exceedingly noisy and inquisitive in their examination of us, were very respectful and attentive to our address, which we delivered in the public market. They were wonderfully eager to obtain our books. When we left the place some followed us; but we steadfastly refused to part with more of our books. After placing nearly half a mile between the village and ourselves, we observed, on looking back, an old gray-headed man running after us. On coming up, he besought us to give him a book, with a look and a manner of earnest importunity seldom witnessed among this people. We could not, and we dared not, refuse. We gave him the best that we had, a copy of one of the Gospels in the colloquial. On receiving the gift, he spread out his hands in a manner and with an expression of countenance difficult to describe. Converted into words, his conduct seemed to say, "You have made me a great present. Words cannot express my thanks to you." This incident made an impression on us, that many years will not efface from our memories.

The Rapids.

Early in the morning of April 21, Messrs. Cummings and Baldwin reached Chui-kau, which is situated at the end of tide navigation on the Min. It is an important place, inasmuch as it is the connecting link between "up river" and "down river." "The town is divided into three or four neighborhoods, on the left bank, connected by bridges over ravines from the mountains These occupy, for the distance of about half a mile, the precipitous bank of the river. In the lowest section are some official establishments; and in the next above are the principal trading houses and markets The wharves and jetties are crowded with boats of various sizes, making preparations for their departure to Fuh-chau or to the upper country. The up-river boats, which are long and narrow, are furnished with a large mast and sail, and manned by about twenty men. But at Chui-kau the sails and masts are deposited in store-houses; and the upward course is made wholly by rowing and tracking. The natural feature which marks this spot is the collection of rocks in the river, a few yards above the town"

21. The curiosity of the people, on our landing, was intense; yet they were civil, and quite attentive to what we said. We preached to good congregations in two sections of the town, one of which was the chief trading-place or section. The preacher occupied the

steps of a large building, and the people an open space in front. The gospel was clearly set before them in its main and essential truths. Scarcely one of the whole number, we had reason to believe, had ever before received the gracious offer. After preaching, we proceeded to distribute our books; and we succeeded very well for a time; but as the pressure soon became so great as to endanger the lives and limbs of the people, we finally desisted, and finished in the shops on the main street. We also conversed familiarly with the people in little groups, as we passed on.

Messrs. Cummings and Baldwin crossed the river with two large packs of books, intending to visit Uang-kau, which is a few miles above Chui-kau. But they were constrained to abandon their purpose; and soon afterward they dropped down the Min, on their homeward passage.

The Return.

Having come to the creek which led to Ming-chiang, a district capital with some ten thousand inhabitants, our missionary brethren landed, and walked to the place, the distance from the Min being about a mile. "The scenery around was of a mild and beautiful character."

The people received us with the most noisy demonstrations of wonder that we have witnessed since residing here. We were enveloped very speedily by a great crowd of men and boys, of all grades, pushing and jostling each other in order to secure a nearer position to the lions of the day. We reached some steps in the most populous part of the place; and one of us attempted to address the multitude. Soon the crowd called to us to to give the lo-tia ("officer" or "gentleman") a book. We then saw a well dressed man standing near, with a mark of office on his cap, and thought it best to dispense with our rule, and give him a volume before we had finished speaking. The noise and our own fatigue were so great, that we desisted after a few minutes from attempting to continue our discourse. A few trials also convinced us that we could not distribute books in such a crowd. A man apologized for the noise, saying "Teacher, they have never seen you before." But without this information, our long acquaintance with the primitive manners of this people, as well as our eyes and ears on this occasion, taught us that unmixed curiosity was the sole cause of the confusion. There they were on every side of us, pressing, climbing, shouting. The streets, with the doors and windows of shops and houses, were all filled to overflowing with a dense crowd of men, women and children, in the highest state of wonder and excitement. If you have any ambition to be an object of admiration, come over, and go with us into the back country. We distributed books in shops and houses on the main streets. It is to the credit of the civility of such a poor people, that they did not take them without our consent.

Next morning Messrs. Cummings and Baldwin arrived at Pah-sai, a post station, at a very early hour. "The people, just from their beds, were amazed at the sudden appearance of such strange visitors." The object of our brethren was accomplished without interruption. And the same was true at the other places, which they saw on their way to Fuh-chau.

The feelings entertained by the Chinese towards missionaries will have been noticed in the foregoing extracts. At the close of the excursion, Mr. Baldwin made this statement: "With unimportant exceptions, we were treated kindly and respectfully. Some may think the conduct of the people rude in manner; and so it was. But we must remember that they were ignorant. Their reception of us was in harmony with their uncultivated habits and mode of life. We must not blame them, so long as their intentions are kind. The simple declaration of our peaceful intentions and good wishes, in their own language, was a sure passport to friendliness on their part."

Ascension Island.

LETTER FROM DR. GULICK, MARCH 17, 1854.

Hinderances.

IN continuing the history of his labors to the date of this communication, Dr. Gulick says, "The past few months have been very windy, so much so that it is often with difficulty that we move about in our canoes." The explanation of this fact is contained in the following sentence: "During the winter, the trade wind zone, following the sun, makes its furthest oscillation southward; and, consequently, we feel the trades only at this season; for in the summer the trade wind zone makes its furthest northern oscillation, and leaves us south of its most southern limits." Our young brother has been prevented, in this way, from traveling among the natives as much as he has desired. Nor is this all. The number of ships at Ascension Island during the winter has embarrassed his movements. "These furnish points of attraction to the natives of the

whole tribe, and also furnish them with all the trade which they need for the time. It is, therefore, almost impossible to hire them to do even those kinds of work which at other times they are willing to undertake." In speaking of his prospective plans, however, he says, "It is my purpose soon to commence a system of visiting among the chiefs of this and the windward tribes. They are too proud to come to me; and now that I can, I must go to them. No chief visits me but the King or Ishipau, upon whose land I live. It is the general feeling that a white man belongs to that chief upon whose territory he resides, and that no one else has a right to make profit of him but that chief. The Ishipau visits us now very frequently, and he evidently feels more cordial than he did nine months ago. He never comes, however, without begging for some article. I refuse his requests frequently; and he always takes it, apparently, in good part. I must endeavor, however, to come into contact with other chiefs, many of whom are more intelligent and hopeful than he is. I recently paid a visit to the Wajai, who is in rank next to the Ishipau. It was a great satisfaction to converse with so intellectual a native. He asked many questions about America and the Sandwich Islands. Our conversation turned but slightly on religious topics."

The School—A Deliverance.

In reviewing the labors of the winter, Dr. Gulick writes as follows:

Mrs. Gulick's school has completed its first quarter since the dedication of the school-house, December 8. We had an exhibition on the 8th of March. Mr. Sturges was present, with Captain and Mrs. Allyn, and Captain Freeman. There were eleven pupils. Their progress since the last exhibition is considerable. Each has made a new dress or shirt; and we need not say that our eyes were much pleased with their appearance. The exercises were singing, reading, writing, making figures, spelling, and in talking English. In addition to the small quilt exhibited at the last exhibition, which we propose to send to the Juvenile Missionary Society of Fair Haven, Connecticut, we had another piece of patchwork, made during the last quarter, which is to be sent to the Hawaiian Mission Children's Society, Honolulu. There were but few native spectators present; and there was but little interest manifested by any. Several of the older girls of the school, though not beyond fifteen, have, during the last two months, been much absent on board the ships in the Bonatik harbor. Need we tell you how much this pains us? Only two or three of the sea captains in that harbor, this season, have chosen to call upon us; and we cannot say that we regret it. It would, I presume, have a bad moral effect upon the natives, should they see such immoral persons as most of the captains at all familiar with us. We hope that during the summer, while there are no ships here, we may succeed in attracting a few more scholars; but we may fail, for the apathy is great, and the first novelty is gone.

The apprehensions of the brethren on Ascension Island, in regard to the prevalence of the small-pox, are already known to the readers of the Herald. The subjoined paragraph shows that God has been very merciful to them.

We have been in great fear of the small-pox; and by what seems almost a miraculous deliverance we seem now to be fairly out of immediate danger. On the 19th of February, the Delta, Captain Weeks, entered the Paniau harbor with two cases of small-pox. He had previously lost two men by it. All the cases were of Hawaiians from Honolulu, where they had been recently shipped. Captain Weeks wished to enter Bonatik harbor; but the chiefs of this tribe refused; before the Kitti Nanakin could refuse, however, he entered Paniau. He sent the two sick men ashore on Paniau Island, at the mouth of the harbor, where no natives lived, that they might be kept from contact with the natives. But the first night of their being left there, Bonabe natives went over from the main land, and stole the sick men's clothes! We had, therefore, every reason to fear that the disease would break out among us. The Kitti Nanakin, at Mr. Sturges's suggestion, attempted in some way to isolate those who had the clothes; and the articles themselves were destroyed; yet we could not with much confidence expect to prevent the spread of the disease, should it appear in a single instance. To aggravate the general danger, and to make us feel our helplessness, we have had no good vaccine matter, though some had been recently sent from the Sandwich Islands. We consider it a most marked providence, which calls for the gratitude of all the friends of these islanders, that for this time the pestilence seems to be warded off. Our prayers have been answered; and we shall address ourselves to our efforts for the people with greater diligence and zeal than before. We shall pray more earnestly than ever that the gospel light

may shine into many hearts, before this or any other pestilence shall come to sweep them away.

LETTER FROM MR. STURGES, APRIL 3, 1854.

THE following paragraphs will introduce the readers of the Herald to the trials of a missionary, who is sent to the islands of the Pacific. Such an one has a special claim upon the sympathies, and the prayers of all who love the gospel of our Lord and Savior Jesus Christ.

A Pupil Stolen.

In my last I spoke of the seizure of a native pupil residing in our family. She was stolen from our house at night, and has doubtless become quite reconciled to remaining in her old state. She was a bright girl, and promised fair for usefulness; but relatives and abandoned foreigners could not bear to see her with the "missionary." They are still making every effort to get the brother away, prowling about our house at night, and trying various devices; but he is yet with us, and will not be taken without a struggle. He is now eight years old. He speaks good English, and reads any thing.

It was a great trial for Mrs. Sturges to lose the girl, after having done much for her improvement. It is but an illustration, however, of what we meet at every step. The old saying, that "Satan has enough for idle hands to do," was never truer than it is here. As our neighbors have nothing to do, they can spend all their time in keeping others from doing; and, you may be assured, the business is most effectually attended to. No sooner does the high chief, or some ambitious boys, put themselves under our instruction, or enter our employ, than hordes beset them in such power and ways as to arrest all progress. If we could by any means keep a few with us till they should have advanced a few steps, we think that the rest would soon follow; but this we have not been able to do, foreigners generally, and the great mass of the natives being obstinately opposed to us.

Lack of Individuality.

Mr. Sturges subjoins some additional remarks, which throw light upon the character of the people.

'From what we know of the natives, we believe them to be capable of rapid and high improvement. All which they want is a motive; and this, we think, will come when the gospel takes hold of them. Humanity here is a soft and viscid mass, with just enough of consistency to resist all separation into parts, but not enough to assume an independent shape and bearing. We are obliged to work upon the whole, the mass as such, because we cannot find an individual. In fact, there is no such thing here as individual action, or individual responsibility. The merest boy has as much to say and do, in common affairs, as the highest chiefs. To lift this mass of heathenism, weighed down by an abandoned civilization, the gospel is adequate, and this alone. Let Christians at home co-operate with us; and there shall yet arise from this chaos, life, form and beauty.

War—Purity—Superstition.

It is hoped that the brother who went from this country last June, has already reached Ascension Island.

The war upon the north side of the island, alluded to in my last, still continues, there having been several bloody battles fought lately. They want, and must have, a "peace man" to show them the better way. May our associate hasten his coming! He will enable us to complete our line of watch-towers around the island.

We make excursions, and mingle freely with all the people, finding them everywhere accessible and respectful. Whether the English or native language is to prevail, is not yet certain; but it is certain that the latter and purity can never travel the same road. They have sounds to represent all the bad; but their vocabulary is as barren as are their hearts of all the good.

A high priest, who was our neighbor, died yesterday; and from the little stir which this event makes, we think that a missionary would be as much missed as a priest. Some of their superstitions seem to be giving way. For instance, I made a prism, and showed our chief how the rainbow is formed, which is here thought to be the work of a spirit moving upon the clouds. He laughed at his former simplicity. In fact, the native religion is feeble, nothing but indolence and vice opposing us. Nor will these forces of Satan always hold out. He who made dry bones to live, will yet make this island morally, what it now is physically, a gem of the ocean.

Recent Intelligence.

AHMEDNUGGUR.—From a letter of Mr. Ballantine, dated September 23, the following extract is taken:

On the 14th instant, we had a meeting of our native congregation simultaneously with the meeting of the Board in Hartford; and on that occasion addresses were made by quite a number of the native Christians, as well as by the missionaries present. It was an interesting occasion to us all. On the succeeding Sabbath, we had the communion; and four persons were admitted to the privileges of the church, three of whom were baptized when they were young, being the children of converts. Two of these are young men attending our Christian school for boys, where they are preparing to be teachers and catechists. The third is a young woman, who for many years attended the Christian girls' school, and is now the wife of one of our Christian teachers. Eight or ten persons were examined for admission to the church, but for various reasons their case was deferred. We hope, however, that they will be received at some future time. We feel encouraged to see so many of the children of our converts desiring to participate in the privileges of the church.

GABOON.—From a letter of Mr. Walker, dated July 22, the following gratifying extract is taken:

As to external appearances, our prospects of usefulness and progress were never more encouraging. And while the work of our mission has advanced thus satisfactorily, and the smiles of heaven have seemed to rest upon it, the God of missions has not withheld the richer blessings of his grace. On the first Sabbath in July, at our quarterly communion, three young men were admitted to the fellowship of the church on profession of their faith. One is a Grebo, a brother of Francis Allison, who learned the trade of book-binding in New York, a few years since. Another is a native Mpongwe, of good family, and of great promise, if he holds on his way. The third is a Portuguese colored boy from Prince's Island, who has been in the mission about five years. The Grebo, James Bayard, has gone with Mr. Bushnell to Nĕngenĕnge, and will be of great service at that station. All are good scholars, and have much Scriptural knowledge. We trust that we shall not be disappointed in them. Will you not pray for them and for us? But do not imagine that the stream of life bears us along upon untroubled water. These favoring gales refresh our spirits; but there is a mighty tide of influence against us. The gum elastic trade has used up the whole population, in one sense; we fear in more senses than one. For six months past it has been with the greatest difficulty that we could send a boat to any place. Exorbitant prices were demanded; and there was a constant struggle. But through the influence and energetic working of one of our native church members, and the co-operation of our teachers and scholars, the run seems to be over.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

On the 8th of November, Rev. William A. Macy, of New Haven, Connecticut, sailed from New York for Canton, in the Eureka, Captain Whipple, in the expectation of laboring as a missionary of the Board in that city. Mr. Macy is a graduate of Yale College.

On the 28th of November, the following persons embarked at Boston for Honolulu, in the Ocean Pearl, Captain Sears:—Rev Harvey R. Hitchcock and Mrs. Rebecca H. Hitchcock, of Molokai, Sandwich Islands, with two sons; Rev. George Pierson, late of the Choctaw mission, and Mrs. Nancy A Pierson, of Unadilla, New York; Rev. William O. Baldwin, of Mount Vernon, New Hampshire, and Mrs. Mary P. Baldwin, of Lunenburg, Massachusetts. Mr. and Mrs. Hitchcock return to their former field of labor Mr. and Mrs. Baldwin are expected to reside at Hana, on the island of Maui. Mr. and Mrs. Pierson are destined to Strong's Island.

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Gorham, Cong. ch. m. c.	42 52	
Yarmouth, do.	12 55—55 07	
Kennebec co. Conf. of chs. B. Nason, Tr.		
Hallowell, A friend,		2 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Brewer Village, s. s. for Micronesian m.	10 00	
Dedham, Cong. ch. m. c.	35 00—45 00	
York co. conf. of chs. Rev. G. W. Cressey, Tr.		
Buxton, Rev. G. W. Cressey,	12 00	
Saco, 1st par. benev. so.	136 00—148 00	
		250 07
Belfast, Cong. ch. and so. 116; Bucksport, do. m. c. 30; Monson, do. 18;		164 00
		414 07

NEW HAMPSHIRE.

Merrimack co. Aux. So. G. Hutchins, Tr.		
East Concord, Henry A. Kendall, 100; Mrs. Harriet G. Kendall, 100;	200 00	
Hookset, m. c.	5 00	
Salisbury, Cong. so.	37 00	
Warner, do.	40 00—282 00	
Sullivan co. Aux. So. E. L. Goddard, Tr.		
Newport, Cong. ch. and so. wh. and prev. dona. cons. Rev. HENRY CUMMINGS an H. M.		40 64
		322 64
Lancaster, Cong. ch. and so.		9 50
		322 14

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, s. s. 4 63
New Haven, Cong. ch. 64 15
Shoreham, do. 36 28—105 06
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. m. c. 65 52
Orange co. Aux. So. L. Bacon, Tr.
Wells River, Cong. ch. and so. 35 00
Washington co. Aux. So. G. W Scott, Tr.
Waitsfield, Cong. ch. and so. 2 00
Waterbury, do. (of wh. fr J. G. Stimson, wh. cons. Rev. CHARLES DUREN, of Waitsfield, Vt. an H. M. 50;) 80; m. c. 6; 86 00—88 00
Windsor co. Aux. So. J. Steele, Tr.
Ludlow, Cong. ch. 35 48
Norwich, South do. 65 00
Sharon, Mrs. Marsh's s. s. class, 3 30—103 78

397 36

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Great Barrington, A friend, 1 00
Pittsfield, Young la. Ins. m. c. 8 00——9 00
Boston, S. A. Danforth, Agent,
(Of wh. fr. a lady, 10;) 888 68
Essex co.
Salem, Tab. ch. m. c. 29 33
Franklin co. Aux. So. L. Merriam, Tr.
Conway, H. A. P. 10 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, L. Hallock, 25 00
Chesterfield, R. B. 5 00
Enfield, Benev. so. (of wh. fr. Leonard Woods to cons. Mrs. SARAH C. DIMOND of Windsor, Mich. an H. M. 100; a friend to cons. Mrs. MARY L. JOSLYN of Washington Ter. an H. M. 100.) 560 00
Hadley, Russell so. m. c. 25 00
Plainfield, F. Hamlin, 10 00—625 00
Harmony Conf. of chs. W. C. Capron, Tr.
Uxbridge, Evan. cong. ch. 150 00
Middlesex North and vic. C. Lawrence, Tr.
Boxboro', Cong. so. 13 25
Dunstable, do. 26 11
Fitchburg, C. F. a thank off'g, 10 00
Groton, Cong. so. (of wh. for *Lucretia Phelps*, Ceylon, 20.) wh. and prev. dona. cons WILLARD TORREY and GEORGE FARNSWORTH H. M. 78 57
Harvard, Cong. so. 53 68
Leominster, do. 78 23
Lunenburg, do. 24 52
Shirley, do. 19 00
Sterling, do. 30 00
Westford, do. 44 75—378 1
Middlesex South.
Southboro', Pilgrim evan. ch. and so. 14 75
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Quincy, La. miss. so. 6 50
Roxbury, Eliot ch. m. c. 15 83
South Dedham, m. c. 13 00
W. Roxbury, South evan. cong. ch. and so. 47,37; m. c. 8,23; to cons. Rev. JOEL S. EVERETT, Constantinople an H. M. 55 60—90 93
Palestine Miss. So. E. Alden, Tr.
Campello, Rev. Mr. P. 3 00
Cohasset, 2d cong. s. s. 10 00
South Weymouth, Cong. so. m. c. 58 96—71 96
Taunton and vic. Aux. So.
Taunton, Whittenton Village, m. c. 5 00
Worcester co. North, B. Hawkes, Tr.
Gardner, 1st cong. so. 23; m. c. 12; 35 00
Hubbardston, Gent. and la. 44 61
Phillipston, Gent. 97,51; la. 62,54; m. c. 40; 200 08
Royalston, Gent. and la. 111 00
S. Royalston, do. 14 28
Templeton, Gent. 42,62; la. 73,61; m. c. 31,90; 151 13
Westminster, Gent. and la. 56 41
Winchendon, do. 18,82; m. c. 28,62; 47 44
Winchendon, North, Gent. and la. 108,76; m. c. 30,78; 139 54

799 49
Ded. exps., 5 00—794 49
Worcester co. Central Asso. W. R. Hooper, Tr.
Auburn, Gent. 59; la. 18; m. c. 15,50; 92 50
Leicester, Gent. wh. cons. LORING YOUNG of Leicester and SAMUEL DENNY of Northfield, Vt. H. M. 218,46; la. to cons. Miss MARIA WATSON and Miss MARIA WHITE H. M. 200; m. c. 31,54; 450 00
Northboro', Evan. ch. m. c. 20; m. c. 25; 45 00
Oxford, Gent. 98,85; la. 126,28; m. c. 133,87; 359 00
Shrewsbury, m. c. 13,17; la. 47,50; 60 67
Worcester, South ch. gent. 231; la. (of wh. to cons. Mrs. HELEN JAMES an H. M. 100;) 170,58; m. c. 260,15; Union ch. gent. 85,45; la. 83,11; m. c. 561,44; Salem st. ch. gent. 97,50; la. 40,65; m. c. 135,70; Calvinist ch. and so. gent. (of wh. fr W. R. Hooper to cons. DWIGHT FOSTER and Rev. W. T. SLEEPER, H. M. 150;) 456,75; la. 193,87; m. c. 268,59; 2,587 79

3,594 96
Ded. prev. ack. 615 51—2,979 45

6,046 70

Chelsea, Winnisimmet ch. and so. m. c. 61,79; Lowell, Miss Sarah V. Hosmer, for Nestorian m. 50; Lawrence, Central cong. ch. 34; Nantucket, 1st cong. ch. 76,14; N. Haverhill and Plaistow, N. H. cong. ch and so. 76,25; North Woburn, cong. so. 8; Reading, R. P. 10; Old South ch. and so. 88; Somerville, T. L. T. for Church at Broosa, 1; 405 18

6,451 88

Legacies.—Braintree, Levi Thayer, by Amasa Thayer and Ira Thayer, Ex'rs, wh. cons. Mrs. LILLA THAYER an H. M. 100; Stockbridge, Miss Helen W. Wells, by Thomas Wells, Ex'r, 100; 200 00

6,651 88

CONNECTICUT.

Fairfield co. West, Aux. so. C. Marvin, Tr.
Greenwich, La. miss. so. 55; la. hea. sch. so. 35; 2d cong. ch. 100; m. c. 54,50; 144 50
Ridgefield, Cong. ch. s. s. miss. so. for ed. of a boy at Gaboon m. 15 00
Southport, Cong. ch. 25 00—284 50
Hartford co. Aux. So. A. W. Butler, Tr.
Avon East, 3 00
East Windsor, 45 67
Hartford, Centre ch. 859,68; m. c. 11,74; Pearl st. ch (of wh. fr. A. W. Butler, to cons. CHARLES W. BUTLER an H. M. 100;) 738,38; 1,609 80
Simsbury, to cons. Rev. SAMUEL T. RICHARDSON an H. M. 60 00
W. Hartford, 191 29—1,909 76
Hartford co. South, H. S. Ward, Tr.
New Britain, 1st so. 72 31
Newington, La. 64 50—136 81
Litchfield co. Aux. So. G. C. Woodruff, Tr. 1 00
Barkhamsted, W. S. 2 00
Cornwall, South, coll. 71 40
Ellsworth, 23 00
Hitchcocksville, 52 10
Kent, Cong. ch. 16 05
New Hartford South, 15 55
New Milford, 166 00
New Preston, 37 50
Southbury, Cong. ch. 76 50
Washington, 116 00—577 10

New Haven City, Aux. So. F. T. Jarman, Tr.
New Haven, Central ch. and so. (of wh. fr. T. R. Trowbridge to cons. THOMAS R. BACON an H. M. 100;) 817,21;
South ch. and so. 30,42; m. c. 8,25;
Court st. ch. 139,72; m. c. 17,62; College st. cong. ch. 161,69; united m. c. 22,44; Yale College, m. c. 10,64; North ch. J. Brewster, 30; Ladies for Alleghany m. 23; Southern chil. for a sch. at Baghchejuk, Turkey, 3,47; 1,264 46

New Haven co. East, F. T. Jarman, Tr.
Branford, Cong. ch. gent. 60,13; m. c. 6,26; 66 39
Fairhaven, 1st ch. 105 51
Northford, Cong. ch. m. c. 11 00
South Durham, Cong. ch. and so. wh. and prev. dona. cons. ISAAC PARMELEE an H. M. 24 50—207 40

New Haven co. West, A. Townsend, Jr. Tr.
Derby, 1st so. to cons. SAMUEL E. RIGGS an H. M. 118 01
Middlebury, 51 15
Milford, 1st so. 48,05; gent. 127,75; la. 103,08; s. s. 42,25; united m. c. 62,87; 381 00
Orange, 73 71
Woodbridge, Gent. 33,32; m. c. 25,62; la. 50; 108 94—735 81

Norwich and vic. and New London and vic. F. A. Perkins and Charles Butler, Trs.
Lisbon, Newent so. 8 55
Montville, 1st so. 70 00
Norwich, 2d so. gent. 382; la. 226,36; (of wh. fr Mr. and Mrs. Samuel C. Morgan to cons. Miss SUSAN TRACY an H. M. 100;) 1st so. 59,40; la. 86; m. c. 63,88; for bibles in Ceylon, (of wh. fr. Miss H. Carpenter's s. s. class, 12;) 84; 2d and Main st. chs. 27,38; 929 02—1,007 57

Tolland co. Aux. So. J. R. Flynt, Tr.
Marlboro', 35 45

Windham co. Aux. So. J. B. Gay, Tr.
Canterbury, Ch. and so. 55 00
Hampton, do. wh. cons. Rev. GEORGE SOULE an H. M. 71 78
Voluntown and Sterling, La. 14 00
W. Woodstock, Rev. A. Underwood, 10 00—153 78

6,312 64
A friend, 50 00
6,362 64
Legacies.—Watertown, Nathan Atwood, int. 6 00
6,368 64

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Bloomingburgh, R. D. ch. 52,40; m. c. 14,67; s. s. 10; 77 07
Flat Lands, E. Hubbard, 25 00
Glenville, 1st R. D. ch. fem. miss. so. 27 00
Lodi, R. D. ch. 40 06
Manhasset, do. 9 44
Mapleton, do. 11 00
Minisink, do. 25 65
Schaghticoke, do. 35 25
Tiossiock, do. 13 00
Walden, do. m. c. 50 00
West New Hempsted, R. D. ch. 9 00
Wurtsboro, R. D. ch. 4 69
387 16
Ded. count. note, 10 00—317 16

Geneva and vic. G. P. Mowry, Agent.
Albion, Pres. ch. 76 55
Brockport, do. 92 54
Geneva, Rev. J. R. B. 10; W. S. 10; indiv. 18; 38 00
Marion, Rev. Mr. B. 10 00
Milo, Mrs. H. Ayres, 9 00
Penn Yan, Pres. ch. 100 00—326 09

Greene co. Aux. So. J. Doane, Tr.
Durham, A. Pratt, 20; pres. ch. m. c. 25; S. C. B. 2; 47 00
Hunter, Pres. ch. m. c. 14 00—61 00

Monroe co. and vic. E. Ely, Agent.
Bergen, Cong. ch. 16 74
Perry Centre, 1st do. 28,12; m. c. 41,58: 69 70
Rochester, Brick pres. ch. 100 00—186 44

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Miss JANE WARD, wh. and prev. dona. cons. her an H. M. 50; Eastern cong. ch. wh. and prev. dona. cons. Rev. GEORGE DEF. FOLSOM an H. M. 30; GEORGE D. PHELPS, wh. and prev. dona. cons. him and GEORGE D. PHELPS, Jr. H. M. 100;) 485 95

Oneida co. Aux. So. J. Dana, Tr.
Paris Hill, Cong. so. 68 41
Utica, 1st pres. ch. m. c. 15 08
Verona, Cong. ch. 24 00
107 49
Ded. disc. 49—107 00

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Gouverneur, 1st pres. ch. Enos Wright to cons. Miss ANNETTE W. WRIGHT an H. M. 117 00

Syracuse and vic. E. H. Babcock, Agent.
Manlius, Trin. pres. ch. 50 00
Marcellus, Pres. ch. 31 00—81 00

Washington co. Aux. So. A. Eldridge, Tr.
Middle Granville, Pres. ch. 41 00
North Granville, O. C. K. 2 00—43 00

1,724 64
Amity, Coll. 24; Buffalo, J. S. 1; Clinton, young la. sew. so. for *Daniel Poor*, Ceylon, 10; E. Hampton, a friend, wh. cons. STEPHEN L. MERSHON an H. M. 50; Elba, cong. ch. and so. to cons Rev. GEO. P. FOLSOM an H. M. 50; a friend, to cons. Rev. THOMAS BELLAMY an H. M. 50; Essex, pres. ch. 8; Fort Covington, 1st pres. ch. wh. and prev. dona. cons. CHARLES MARSH an H. M. 77; Johnstown, Mr. and Mrs. J. P. Fisher, 25; Nassau, pres. ch. s. s. for chil. of Gaboon m. 4; New Road, fem. miss. so. 12; Poughkeepsie, 1st pres. ch. m. c. 100; Spencerport, 1st cong. ch. and so. 50; Troy, a friend, (of wh. for Sandw. Isls. m. 2;) 5; 2d pres. ch. (of wh. fr. Mrs. Esther Dana, for *Stephen W. Dana*, Ceylon, 20;) 150; Nail Factory, m. c. 15; 631 00
2,355 64
Legacies.—Catskill, Henry Whittlesey, by John M. Donnelly, Ex'r, 500 00
2,855 64

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Freehold, 1st R. D. ch. 19 25
Middlebush, R. D. ch. 25 00
Millstone, do. 123 00
Montague, Family off'g, 15 00
Montville, R. D. ch. 25 00
Newark, Two little sisters, 1 00
New Brunswick, R. D. ch. 40 00
New Durham, chil. of A. W. D. 1 23
Sand Beach, R. D. ch. 32 00
Schraalenburg, do. 30 50
Whitehouse, do. 30 00—341 98

South Orange, Pres. ch. 78,20; W. Milford, pres. ch. 17; 95 20
437 18

PENNSYLVANIA.

Easton, R. D. ch. 26; J. H. C. 5; Eric, systematic benev. 3; East Hawley, pres. ch. 17,16; Greene, pres. ch. 3,55; Montrose, pres. ch. m. c. 16; Philadelphia, Calvary, pres. ch. m. c. 178,31; Indep. pres. ch. miss. so. for ed. hea. youth, 50; Mrs.

Chambers, 25; Cedar st. pres. ch. 15,50; Arch st. pres. ch. J. C. 10; 349 52
Legacies.—Philadelphia, Mrs. Carswell, by Mr. Robinson, Ex'r, 200 00
549 52

DISTRICT OF COLUMBIA.

Washington, L. A. Edwards, U. S. A. 31 50

VIRGINIA.

Alexandria, 2d pres. ch. 27 68

NORTH CAROLINA.

M. McArthur, 2 00

SOUTH CAROLINA.

Charleston, R. W. B. 5 00

OHIO.

By G. L. Weed.
Cincinnati, 2d pres. ch. m. c. 18,75; 3d do. 26; 8th do. 10; Tab. ch. two classes in s. s. 15; College Hill, pres. ch. 11,71; Rev. Dr. Bishop, 10; Circleville, pres. ch. 75,60; Columbus, 2d do. m. c. 31,50; E. C. 10; Colville, cong. ch. 28,18; Delaware, widow's mite, 50c.; Glendale, D. C. 2; Homer, 1st pres. ch. 24; Liberty, do. m. c. 7,30; Mt. Gilead, pres. ch. 4,35; Patascula, do. 5; Rockville, do. 13; Twenty Mile Stand, J. Lowe's grandson, for Dakota m. 1,59; Walnut Hills, Lane sem. ch. m. c. 35; Watertown, pres. ch. 23; Worthington, Mrs. N. C. 1; 353 48
By Rev. S. G. Clark.
Ashtabula, 19; Aurora, 31; Bath, 14,75; Bloom, 3,25; Brooklyn, wh. and prev. dona. cons. Rev. THOMAS LEE an H. M. 30,50: Brownhelm, 5; Burton, 31,25; Rev. D. Witter and wife, 10; Castalia, 14; Charlestown, 2,81; Chatham, 2; la. benev. so. 11; Chester, 5,50; Claridon, 11,75; Mrs. E. 10; Conneaught, 20,33; Cleveland, 1st pres. ch. STEPHEN WHITAKER, wh. and prev. dona. cons. him an H. M. 50; P. Handy, 40; 2d pres. ch. T. S. Beckwith, 25; R. L. B. 10; Mr. H. 10; Franklin, 30; Freedom, 3,42; Hudson, 52,25; Rev. S. W. 10; s. s. 10; Western Res. College s. s. 3; Rev. Mr. Tracy, 5; Huntington, S. Clark, 50; Huntsburg, 2,25; Kingsville, 7,56; Kirtland, 13; L. B. S. 2,85; Mantua, 16,34; Massillon, 16,50; Monroeville, 16; Norwalk, 69,07; Ohio city, 2; Randolph, 4; Ravenna, m. c. 33,79; Republic, 1,25; Rootstown, 25; Ruggles, wh. and prev. dona. cons. ISAAC G. STURTEVANT an H. M. 19,03; Sandusky City, 70; Solon, 16,24; Rev. J. Seward, 10; Streetsboro', 7,44; Tallmadge, Guy Wolcott, wh. and prev. dona. cons. ELIZUR WOLCOTT of Yale college, an H. M. 50; Twinsburg, 21; m. c. 5; chil. 2,80; Wellington, 6; Rev. A. R. Clark, 50; West Mill Grove, 11,50; Windham, 42,70. Rev. H. Bingham and wife, wh. and prev. dona. cons. Mrs. ABBY BINGHAM an H. M. 50. J. A. 10; S. S. 10; Youngstown, m. c. 25; 1,137 13
1,490 61
Cleveland, Bethel, s. s. 22,46; Marysville, pres. s. s. for Mrs. Herrick, Gaboon m. 6; 28 46
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☞ TOTAL from August 1st to November 30th, $67,373 05

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in November, $260 91

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